

Jung, Aquinas, and the *Aurora Consurgens*:  
Establishing a Relationship with God

By

Barrie Davis

A thesis  
submitted to the Victoria University of Wellington  
in fulfillment of the requirements for the degree of  
Master of Arts  
in Religious Studies

School of Art History, Classics and Religious Studies

Victoria University of Wellington  
2010



For Kim

## Abstract

The reunion of a man with God is the subject of a medieval text which aggregates excerpts from the Bible and Arabic alchemical texts that had recently become available in Europe. The *Aurora Consurgens* personifies God as Wisdom, a spiritual being who not only formed the world in the beginning but is also a guide to men to return to God subsequent to their separation at the Fall. The union of feminine Wisdom and a man is aligned with pairs of opposites such as spirit and soul, and is also conflated with the union of a man and a woman. While the text is perhaps falsely ascribed to St. Thomas, it is consistent with his ideas so that it may be explicated using his writings on the Trinity, psychology, angels, and Greek philosophy. From there, correspondence is established with C. G. Jung's concept of archetypes, and the text is subsequently interpreted from the perspective of analytical psychology. It is identified how interaction of archetypes associated with the union of a man and a woman provide an explanation for the process of redemption given in the *Aurora*. A similar process of redemption is identified in other writings from the beginning of the Christian era up to the modern teachings of the Catholic Church.

# Contents

## Chapter

1. Introduction .....	1
2. Background.....	10
2.1. Sources of the Aurora and the Writings of Aquinas and Jung .....	11
2.2. Authorship and Date of the <i>Aurora Consurgens</i> .....	17
3. The <i>Aurora Consurgens</i> and St. Thomas Aquinas .....	21
3.1. Aquinas on Wisdom.....	24
3.2. Wisdom and the Aurora .....	37
3.3. Redemption and the Aurora .....	41
3.4. Evaluation of the Explication of the Aurora .....	45
4. Analytical Psychology and the <i>Aurora Consurgens</i> .....	56
4.1. Jung on Wisdom .....	59
4.2. Types and Archetypes .....	68
4.3. Angels and Complexes.....	78
4.4. Wisdom and the Anima.....	87
4.5. The Spiritual Marriage .....	90
5. Summary and Conclusion .....	109
Appendix: Explication of the <i>Aurora Consurgens</i> .....	121
A.1. The Introductory Chapters.....	122
A.2. The Parables .....	128
A.3. Summary of the Explication of the Aurora .....	173
Bibliography .....	176

## Acknowledgements

Thank you Dr. Arthur Buehler for acting as my supervisor on this project, and thank you also Dr. Anna Gade and Prof. Paul Morris for acting as my secondary supervisors. I am also grateful to Marie-Louise von Franz and the translators R. F. C. Hull and A. S. B. Glover for providing the scholarly edition of the *Aurora Consurgens* on which this thesis is based.

# 1. Introduction

The *Aurora Consurgens* or Rising Dawn, Part I (hereafter the *Aurora*), is traditionally attributed to St. Thomas Aquinas (1225 – 1274) and was written sometime from the thirteenth to the fifteenth centuries. It largely comprises excerpts that are mostly from the Bible, but also from Arabic alchemical texts and Greek philosophy. The *Aurora* claims to identify what divine Wisdom is, and in parables indicates how Wisdom guides the reunion of God and a man. In modern times the *Aurora* was edited by Marie-Louise von Franz (1915 – 1998), who added a Commentary from the perspective of analytical psychology. There, von Franz assumes that Wisdom is the perception of a psychological factor, and the objectives of the present thesis are to (1) validate that assumption, and (2) use the concept of Wisdom as a psychological factor to identify the process of redemption given in the *Aurora*. Hence, this thesis identifies a way by which people may establish a relationship with God.

Redemption in the *Aurora* means a process of removal of sin and reunion of a man with God subsequent to the Fall in the creation story of Genesis 1-3.<sup>1</sup> There, God formed man in his own image; and from man he separated the woman Eve, the mother of all people. That is, the woman was previously an aspect of man, so man was initially comprised of male and female which means that man was androgynous.<sup>2</sup> God cautioned the man that if they came to know good and evil they would die; but Eve acquired moral knowledge from the wise serpent which she shared with the man Adam. Consequently, they knew good and evil like gods, so they were no longer subject to the wisdom of God and were expelled from paradise. Just as Eve had been separated from the man, so also man was separated from God; but Eve and Adam as well as God and man yearned to be reunited. A broad hint of how a reunion may occur is given in Genesis 2:24 which says that when a man has a wife they “shall be two in one flesh,” so when a man and woman marry they return to their former androgynous state. Hence, there are two related analogous relationships, God

---

<sup>1</sup> Here, whereas the phrase ‘a man’ or ‘the man’ refers to the man of the *Aurora* and does not apply to women, the term ‘man’ means ‘the human race’ and is therefore gender inclusive.

<sup>2</sup> See, for example, Midrash 8.1 in Freedman and Simon, *Midrash Rabbah; Genesis*, vol.1, 54. There R. Jeremiah b. Leazar explained that before the creation of Eve, man was androgynous, which “means two bodies, male and female, joined together.” A similar concept is also given in Plato *Symposium* 189-191 (in *Dialogues of Plato*, 157-6). According to Meeks (“The Image of the Androgyne,” 185-6), the midrashic interpretation was influenced by the writings of Plato. See also Singer, *Androgyny*, 61-68, 92.

and a man, and a man and a woman, and the process of their interaction is referred to here as the spiritual marriage.<sup>3</sup>

In the *Aurora* God and a man are represented by various pairs of opposites, such as father and son, but predominantly as a female and her male lover. The relationship of this gendered pair is regarded not only as the union of a woman and a man, but also as an allegory of the reunion of the man with God. So, the female represents not only a woman, but also a feminine hypostatization of God called Wisdom. Hence, God appears to men as a female personification who promises to reunite her lover with the knowledge or wisdom of God. The complete process is not explicitly described but, following five introductory chapters regarding the nature of Wisdom, various perspectives of redemption are given in seven parables. The *Aurora* comprises revelatory excerpts, mostly from the Bible but also from Arabic alchemy, that are intuitively adapted and linked by comments from the author, and the meaning is not always obvious. It is shown that the theology of St Thomas Aquinas is consistent with that of the *Aurora*, so that the rational, methodical writings of Aquinas may be used to analyse the *Aurora* to reveal its meaning. This explication identifies that Wisdom is a personification of the essence of God who emanates to manifest in the human mind both as the knowledge or wisdom of God and as a feminine guide. Hence, the man in the *Aurora* is reunited with God by being guided by Wisdom to understand the wisdom of God. However, the *Aurora* does not identify how the union of a woman and a man is related to the reunion of God and a man.

To consider this last issue, the process of redemption identified from the *Aurora* is then related to analytical psychology which was developed by the Swiss psychiatrist C. G. Jung (1875-1961). According to Jung, the psyche comprises ego-consciousness and the unconscious, and the contents of the unconscious are inherited patterns of behaviour called archetypes. It is shown from the writings of Aquinas and Jung that in a man, the feminine anima is an archetypal factor which brings about the personification of Wisdom in the *Aurora*. The masculine characteristics of ego-consciousness in a man, which is what the man in the *Aurora* refers to as 'I', are determined by the opposite principle to the feminine anima. To identify that an external object is a woman, a man compares her with the

---

<sup>3</sup> The phrase 'spiritual marriage' is not found in the *Aurora* but it is a general phrase used, for example, in the Commentary of the *Spiritual Canticle* of St. John of the Cross (1542-91). This poem, written in Spain in Spanish, is an exchange between the feminine soul of St. John of the Cross and her bridegroom Christ. It draws from the Bible, particularly the Wisdom literature and especially the Canticles. The poem of forty stanzas reads like the seventh parable of the *Aurora*: the fifteenth stanza refers to "the rising dawn" (i.e., *aurora consurgens*) which is the divine light that brings the new knowledge of God; and at the twenty-second stanza the man reaches the perfect state of the spiritual marriage. Because of these similarities, the convenient phrase 'spiritual marriage' is used here with respect of the *Aurora*.



unconscious form of woman which is the anima, and the resulting conflation in consciousness appears to him as a numinous image which in the *Aurora* is Wisdom personified. This means that the spiritual feminine anima figure of the unconscious is activated in the masculine ego-consciousness of the man, so there is both male and female in the one matrix; they are “two in one flesh” so to speak. Consequently, feminine Wisdom of the *Aurora* – which according to Aquinas is an emanation of the essence of God, and according to Jung is a projection of the anima – unites with the ‘I’ of the man, and Wisdom as a personification of God is thereby reunited with the man in a spiritual marriage.

This thesis substantiates and elaborates the above vignette in two sequential parts, so that both of the thesis objectives are achieved over both of the parts. First, the *Aurora* is explicated in the Appendix and the attributes of Wisdom and redemption are identified in chapter 3. The Appendix separately identifies the meaning of the *Aurora* in its own context without interpretation from analytical psychology and thereby provides the basic connection with the *Aurora*. Chapter 3 summarizes and analyses the information from the Appendix regarding Wisdom and redemption so that those topics may be compared with analytical psychology in the following chapter. Specifically, it is identified that Wisdom is a personification of the essence or wisdom of God which emanates to the human mind, and redemption is identified as a four-stage process. Second, in chapter 4 the attributes of Wisdom are compared with the anima archetype and it is shown that the anima is the psychological factor that brings about the personification of Wisdom. Once the relationship of Wisdom and the anima is established, it is shown that the four-stage process of redemption is comparable to the analytical process of individuation. The similarities of the *Aurora* and the writings of Jung enable redemption to be described from analytical psychology as a spiritual marriage between Wisdom and a man, and a man and a woman.

Von Franz considered the *Aurora* from the perspective of analytical psychology in her Commentary. She was a student and colleague of Jung;<sup>4</sup> and she wrote that Jung was the first to discover the importance of the text and that Jung requested she prepare a new edition.<sup>5</sup> The result is an Introduction, followed by the Latin text with a facing translation, and notes that identify the sources. This is followed by a 250-page running commentary that considers the text from the perspective of Jung’s analytical psychology, and finally a chapter on authorship.<sup>6</sup> The text was translated out of the Latin by A. S. B. Glover and

---

<sup>4</sup> Kast, Riedel and Hinshaw, “Obituary: Marie-Louise von Franz,” 409.

<sup>5</sup> Von Franz, *Aurora*, vii, 3.

<sup>6</sup> Seligman, Review: “*Aurora Consurgens*,” 77.

published with the Commentary by von Franz in 1957 in German; and, with a translation by R. F. C. Hull and corrections by Glover, the English edition was published almost ten years later in 1966.<sup>7</sup> The *Aurora* was intended to be the third volume to Jung's *Mysterium Coniunctionis*, volumes one and two of which were published in German in 1955 and 1956,<sup>8</sup> and in English in one volume in 1963. Consequently, von Franz reasonably assumed in her Commentary to the *Aurora* that which is in the previous two volumes of the *Mysterium*. Additionally, because the *Mysterium* was Jung's last major work it assumed much of the psychology from his previous publications, so that the *Aurora* Commentary assumes much of Jung's analytical psychology.

In addition to her Commentary, von Franz also published a series of three introductory lectures on the *Aurora* that she gave in 1959.<sup>9</sup> Von Franz was known and respected as an intuitive sort of person,<sup>10</sup> and there is a significant intuitive content to both her Commentary and her subsequent lectures on the *Aurora*. Additionally, the lectures assume not only Jung's psychology but also much of what was in her Commentary as hypothesis. For example, she wrote in her Commentary that her primary concern was with the alchemy and psychology and left development of a hypothesis that Aquinas was the author until the last chapter of the *Aurora*,<sup>11</sup> whereas she assumed that Aquinas was the author from the beginning of her lectures. Hence, there is a greater degree of certainty expressed in the lectures than in the Commentary, and there is more certainty in the Commentary than in the *Mysterium*.<sup>12</sup> A fundamental assumption of von Franz's Commentary is that the *Aurora* is an expression of the author's psychic processes. The *Aurora* is an intuitive compilation of loosely linked excerpts from various sources that consist of narratives and pronouncements rather than logical theories. According to von Franz, "the author did not express himself in clearly understandable concepts *for the simple reason that he did not possess them*, and that he was giving a stammering description of an *unconscious content which had irrupted into his unconscious*."<sup>13</sup> Whether this is correct or not, we will see that the *Aurora* is coherent and meaningful without considering the author.

Von Franz pointed out in her Commentary that the feminine personification of Wisdom in the *Aurora* is drawn from the Wisdom literature of the Bible, which is freely quoted in the

---

<sup>7</sup> Von Franz, *Aurora*, xii.

<sup>8</sup> *Mysterium Coniunctionis: Untersuchung über die Trennung und Zusammensetzung der seelischen Gegensätze in der Alchemie*, Parts I and II, published by Rascher Verlag, Zurich.

<sup>9</sup> These lectures were recorded by Una Thomas and transcribed in von Franz, *Alchemy: An Introduction to the Symbolism and the Psychology*, 177-272.

<sup>10</sup> Kast, Riedel and Hinshaw, "Obituary: Marie-Louise von Franz," 409.

<sup>11</sup> Von Franz in St. Thomas, *Aurora*, vii.

<sup>12</sup> Seligman, Review: "Aurora Consurgens," 78, 79.

<sup>13</sup> Von Franz in St. Thomas, *Aurora*, 153.

*Aurora*. She also pointed to patristic literature where she said that Wisdom is interpreted as Christ, the pre-existent Logos, the sum of the eternal forms, and the ideas or prototypes in the mind of God, and concluded from this that Wisdom is thus “the sum of archetypal images in the mind of God.” Without stating why or what it means, von Franz then wrote of Wisdom that “in modern psychology she would be interpreted as a feminine personification of the collective unconscious. The beginning of the text would accordingly describe a numinous encounter with the anima.”<sup>14</sup> Without explanation, von Franz has there related terms from different disciplines and of different eras. Further on, von Franz identified the relationship of Wisdom to the anima by stating that Wisdom is not an aspect of the individual psyche, “but is a purely archetypal anima figure, the feminine aspect of the God image.”<sup>15</sup> This assertion assumes that the reader is familiar with Jung’s theory of archetypes and can understand with von Franz a connection between Wisdom as the essence of God and the anima as a personification of the unconscious. This thesis identifies that connection so that the writings of Jung regarding the anima may be applied to Wisdom and her relationship with the man of the *Aurora*.

We have seen that both thesis objectives are achieved over two parts of the thesis. The first part is to explicate the themes of Wisdom and redemption in the *Aurora*. To exclude modern psychological assumptions from the explication, the nature of Wisdom and redemption are identified from the *Aurora* without using analytical psychology or the Commentary of von Franz. The second part is to verify the assertion by von Franz that Wisdom is an archetypal anima figure and compare the explicated themes of Wisdom and redemption from the *Aurora* with the writings of Jung to identify an explanation of the spiritual marriage from analytical psychology. The method for accomplishing these two parts is developed in the remainder of this chapter. The method used does not require that the concepts considered are actual phenomena nor is it necessary to verify any of the other assertions that von Franz made which relate the *Aurora* to analytical psychology.<sup>16</sup>

About seventy percent of the excerpts in the *Aurora* are taken from the Bible and twenty percent are from Arabic alchemical texts. Because these compiled revelations are usually not firmly linked there is not a rational theory so that the meanings in the *Aurora* are often not explicit. Consideration of the second chapter of the *Aurora* illustrates this issue. In this short chapter (300 words), titled “What Wisdom Is,” it is three times promised that the

---

<sup>14</sup> Von Franz in St. Thomas, *Aurora*, 155-6.

<sup>15</sup> Von Franz in St. Thomas, *Aurora*, 165-6.

<sup>16</sup> For instance, von Franz wrote that Wisdom acts transpersonally and that at the time the *Aurora* was written there was an unconscious collective need for a feminine Godhead.

meaning of Wisdom will be identified. However, there are only three pieces of relevant information given there: first that Wisdom is the mother of all sciences, second that she is a gift of God, and third that there is a stone. We will see that Wisdom is the feminine aspect of a gendered pair that reproduce the wisdom of God in the human soul, that the 'gift' refers to wisdom as one of the seven gifts of the Holy Spirit, and the 'stone' refers to the transformative agent that is the goal of alchemy, but the *Aurora* does not explain these aspects of Wisdom. In this regard, the second chapter is representative of the *Aurora* which has several references to concepts which were topical at the time but are now not popular. Because such concepts are not made explicit there is a need to analyse the *Aurora* to reveal their meanings according to the contemporary understanding of the sources from which they are taken. This explication should provide sufficient detail such that it may be compared with the explanation given by Jung of analytical psychology.

Further information may be obtained by relating the *Aurora* (13<sup>th</sup>-15<sup>th</sup> c.) to similar contemporaneous texts which include topics that are in the *Aurora*. There are other Latin texts that include excerpts from Arabic alchemy, such as the *Aurora Consurgens* Part II (15<sup>th</sup> c.) and the *Rosarium Philosophorum* (15<sup>th</sup> c.). Like the *Aurora*, these writings comprise revelatory excerpts from various sources that are often common to the *Aurora*, and that are intuitively connected by the author. Because these writings are also intuitive and revelatory and have common sources, they provide little additional useful information to that given in the *Aurora*. Additionally, there are the writings of the Spanish mystics which refer to the spiritual marriage, such as St. Teresa of Avila (1515-1582) and St. John of the Cross (1542-1591). There are also similar English mystical writings such as those of Walter Hilton (d. 1395/6). These mystical writings are subjective and like the *Aurora* they are intuitive and revelatory, and they do not include systematic, rational explanation of topics in the *Aurora*. That is, contemporaneous texts that provide a similar sort of information to the *Aurora* do not provide sufficient additional useful information to explain redemption or enable a connection to the writings of Jung. Therefore, it is necessary to identify a complementary source that explains the topics in the *Aurora*.

Von Franz pointed to a way to explicate the *Aurora* when she provided about thirty references to Aquinas's *Summa Theologiae* in footnotes to her Commentary. The writings of Aquinas are useful because they provide a rational explanation of concepts referred to in the *Aurora*. The writings of Aquinas and the *Aurora* are hypothetically compatible because they share a common cultural tradition, they are products of the same European religion and they both draw considerably from the Bible. More specifically, the writings of

Aquinas are representative of the philosophy and theology leading up to the time the *Aurora* was written,<sup>17</sup> so that they have a common zeitgeist. Additionally, irrespective of who wrote the *Aurora*, it would have been implausible to ascribe the text to Aquinas if it was significantly at variance with his theology. The supposition that the text of the *Aurora* is compatible with the writings of Aquinas is confirmed in section 3.4 where it is identified that the concept of Wisdom is drawn from the Wisdom literature, and is similarly described in both the *Aurora* and the writings of Aquinas. Hence, the writings of Aquinas are hypothetically compatible with the *Aurora* and the central theme of Wisdom in the *Aurora* corresponds to the concept of Wisdom in the writings of Aquinas. Therefore, the writings of Aquinas may be used to systematically and rationally explain the theme of Wisdom in the *Aurora*. The expounded concept of Wisdom in the writings of Aquinas is also used to explain related concepts in the *Aurora*. For example we will see that the writings of Aquinas relate Wisdom and the gifts of the Holy Spirit, most of which are named in the *Aurora* without being categorized as gifts of the Holy Spirit. Therefore, the writings of Aquinas may be used to explicate the *Aurora* regarding Wisdom and related topics. We will see that Wisdom is a broad and encompassing concept, so that the writings of Aquinas may be used to explicate much of the *Aurora*.

However, the strategy of using Aquinas as a link from the *Aurora* to analytical psychology uncovers two problems: First, while Jung referenced other writers such as Plato and St. Augustine to support his psychology, he was ambivalent about Aquinas. On the one hand, when writing to Father Victor White in 1947, for example, he referred to Aquinas as a “genius.”<sup>18</sup> On the other hand, for example, he disagreed with Aquinas’s logic regarding the problem of evil,<sup>19</sup> and when writing to White in 1949 regarding evil he appears at variance with the approach of Aquinas when he remarked that “I also took a dive into S. Thomas, but I did not feel refreshed afterwards.”<sup>20</sup> Perhaps because of this Jung referred to Aquinas (and Aristotle) significantly less than Plato or Augustine.<sup>21</sup> Therefore, in order to use the writings of Aquinas as a link between the *Aurora* and analytical psychology, it is necessary to establish correspondence between concepts in the writings of Aquinas and Jung that Jung himself did not identify. It is necessary to consider particular concepts that relate to the *Aurora*, such as Wisdom; hence, it is unnecessary to comprehensively reconcile the writings of Aquinas and Jung.

---

<sup>17</sup> Thorndike, *History of Magic and Experimental Science*, II, 597.

<sup>18</sup> Lammers and Cunningham, *The Jung-White Letters*, 83.

<sup>19</sup> Jung, *Collected Works* (C.W.) 9ii, 92.

<sup>20</sup> Lammers and Cunningham, *The Jung-White Letters*, 141.

<sup>21</sup> In the Index to Jung’s *Collected Works*, Aquinas has 25 entries, Aristotle 21, Plato 123, and Augustine 111.

Several schools of thought have emerged within each of the Thomist and Jungian traditions.<sup>22</sup> In order to avoid possible conflicts between these schools, the writings of Aquinas and Jung are the primary source of information. Secondary sources such as the liberal Dominican Victor White are used when necessary, but wherever possible they are traced back to the writings of Aquinas and Jung. From their writings, correspondences of their concepts are identified in two ways. The first way is attributes that are common to concepts in both writings; for example, that Wisdom and the anima are feminine. The second way is sources that are common to the writings of Aquinas and Jung, and it is found that the *Timaeus* of Plato and the writings of St. Augustine are common to a significant degree.

The second problem with using Aquinas to explicate the *Aurora* is that he wrote only briefly about alchemy, although sufficient to show that he was aware of the possibility of production of gold by alchemists.<sup>23</sup> However, Aquinas wrote on topics that are also included in alchemy, such as the doctrine of the four elements; so the writings of Aquinas may be used to explain these aspects of the alchemical sayings in the *Aurora*. Alchemical sayings constitute a minority of the excerpts in the *Aurora*, nevertheless they reinforce the dualistic nature of the masculine and feminine opposites of the spiritual marriage that is the subject of the *Aurora*. Therefore, it is necessary to account for relevant alchemical concepts in the *Aurora* such as sun and moon. This is achieved by referring to the alchemical texts and modern scholarship on alchemy. There has been significant research regarding early alchemy, mostly in the first half of the twentieth century.

In summary, M.-L. von Franz wrote a psychological Commentary on the *Aurora* in which she asserted that there is a connection between the *Aurora* and analytical psychology. She did not verify the connection and she did not write a description of the process of redemption. This thesis identifies a plausible explanation of the process of redemption given in the *Aurora* using the following procedure. The next chapter considers the sources of the *Aurora*, the problems of dating and authorship of the text, and the relationship of the *Aurora* to the writings of Aquinas and Jung. The Appendix uses the writings of Aquinas to explicate the concepts of Wisdom and redemption in a running commentary of the twelve chapters of the *Aurora*. Chapter 3 first summarizes those aspects of the writings of

---

<sup>22</sup> For versions of Thomism see Kerr, *After Aquinas*, 208-10. For Jungian schools see Samuels, *Jung and the Post-Jungians*, 1-22.

<sup>23</sup> Aquinas, *S.T.*, II-II, Q. 77, A. 2. The *Summa Theologiae* (*S.T.*) is in four parts (I, I-II, II-II & III) which comprise a total of 512 Questions (Q) each of which includes a number of Articles (A). The translation quoted here is that of the Fathers of the English Dominican Province unless otherwise stated.

Aquinas that are used in the explication given in the Appendix. Then the concepts of Wisdom and redemption are summarized from the Appendix. Finally, the explication and the summary are assessed for their closeness to the intended meaning of the text. Chapter 4 first summarizes those aspects of analytical psychology that relate to the concepts of Wisdom and redemption summarized in chapter 3. Then it is shown that Wisdom is a personification of the psychological factor that Jung called the anima. This is achieved in part by identifying corresponding concepts in the writings of Aquinas and Jung. Finally, the concept of redemption in the *Aurora* is explained from analytical psychology as a spiritual marriage of Wisdom and a man and a woman. Chapter 5 summarizes the main findings, identifies further areas of study, and places the explanation of redemption as a spiritual marriage in historical context.

## 2. Background

This chapter considers the sources of the *Aurora*, and the problems of dating and authorship of the text. This thesis compares the *Aurora* with the writings of Aquinas and Jung, so it is necessary to identify what links them together. The links include the possibility that St. Thomas wrote the *Aurora* which is considered here. It has been identified that common sources also link the *Aurora* and the writings of Aquinas and Jung. These include the Bible and the Arabic alchemical books, and references to these sources are made in chapters 3 and 4. Additionally, Plato and Augustine are identified in chapters 3 and 4 as common sources of the writings of Aquinas and Jung. Here, the *Aurora* and the writings of Aquinas are placed in their historical context which shows how they were connected to their sources.



## 2.1. Sources of the *Aurora* and the Writings of Aquinas and Jung

The *Aurora* comprises excerpts from various sources as well as comments from the author. About seventy percent of the excerpts are paraphrases from the Bible, primarily from the Wisdom literature, but also from the Gospels, the Epistles of St. Paul, and others. The author of the *Aurora* and Aquinas used the Vulgate, which was translated into English in 1582 and 1609 as the Douay Version. (Hence, biblical quotes in this thesis are taken from the Douay.) A further twenty percent of the excerpts are sayings from about a dozen alchemical tracts, most of which von Franz traced to Latin translations of Arabic treatises.<sup>1</sup> The remaining excerpts are mostly from other Christian sources such as creeds, and there is one quote from Aristotle whose writings had been recently imported to Europe by the Arabs along with alchemy. The main topics from these sources include Wisdom, dualism such as female and male, soul and spirit, union of opposites such as God and man, and the doctrine of the four elements. These topics are often sourced from both the Bible and Arabic alchemy.

The *Aurora* and the writings of Aquinas are predominantly Christian theology based on the Bible. However, Christian theology in medieval Europe had included elements of Platonic philosophy that had been carried over from antiquity. The writings of Aristotle had largely been forgotten in the West, but had been taken up by the Muslim Arabs. The Arabs conquered Egypt in 640,<sup>2</sup> and then the rest of North Africa, Sicily and Spain during the seventh and eight centuries.<sup>3</sup> They acquired knowledge of alchemy from Alexandria and added additional material from India and China, as well as from the ancient Greeks.<sup>4</sup> Between the eight and thirteenth centuries the Muslims developed various schools, including those at Baghdad, Damascus, Cordova, and Toledo.<sup>5</sup> They brought knowledge of the writings of Aristotle and alchemy to these schools. During the crusades the Christians reconquered Spain and Sicily beginning with the capture of Toledo in 1105, followed by Cordoba, and ending with the fall of Grenada in 1492.<sup>6</sup> Many of the Arabic books in Spain were destroyed by the Christian conquerors, but translations of those that survived were made into Latin, mostly during the twelfth century.<sup>7</sup>

---

<sup>1</sup> Von Franz in St. Thomas, *Aurora*, 7, 407-8.

<sup>2</sup> Partington, "Albertus Magnus on Alchemy," 3.

<sup>3</sup> Johnson, *Chinese Alchemy*, 119.

<sup>4</sup> Holmyard, *Alchemy*, 67; Dubs, "The Beginnings of Alchemy," 84; Read, "Alchemy and Alchemists," 254; Thorndike, "The History of Medieval Europe," 182-183 in Johnson, *Chinese Alchemy*, 118.

<sup>5</sup> Read, "Alchemy and Alchemists," 265.

<sup>6</sup> Roberts, *Hutchinson History of the World*, 557; Holmyard, *Alchemy*, 108.

<sup>7</sup> Sheppard, "Alchemy: Origin or Origins?" 79.

The *Aurora* and the writings of Aquinas refer to some of these translations. The first known is the *De Compositione Alchemiae*, translated by Robert of Chester in 1144,<sup>8</sup> which tells the eighth-century story of prince Khalid who is cited by name three times in the *Aurora*,<sup>9</sup> and the monk Morienus who is cited five times.<sup>10</sup> One of the most influential books was *De Anima in Arte Alchemiae* attributed to Avicenna (Abu ‘Ali ibn Sina, 980 - 1036/7).<sup>11</sup> Avicenna is cited twice in the *Aurora*,<sup>12</sup> and is freely quoted by Aquinas as is Averroes of Cordova (Muhammad ibn Ahmad called ibn Rushd, 1126 - 1198) who Aquinas referred to as the Commentator. Gerard of Cremona (1114 - 1187) translated the Jabirian *Seventy Books*, the *De Aluminibus et Salibus*, and *Lumen Luminum* at Toledo.<sup>13</sup> The *Aurora* ascribes the *Lumen Luminum* to Rasis (Muhammad ibn Zakariya al-Razi, d. 925) who is cited twice in the *Aurora*.<sup>14</sup> The *Turba Philosophorum* (possibly authored by Uthman ibn Suwaid about 900) was also translated around this time and is cited five times in the *Aurora*.<sup>15</sup> Senior (Muhammad ibn Umail, c. 900 - c. 960) is cited eleven times and is the most mentioned Arabic writer in the *Aurora*.<sup>16</sup> He is known for the *Tabula Chemica* or *de Chemia* (*Kitab al-Ma’ al-waraqi*) which is a commentary on his own work *Epistola Solis ad Lunam Crescentem* (*Risalat as-Sams ila l-hilal*).<sup>17</sup>

Hence, many of the Arabic books were available in Europe in Latin translation by the middle of the thirteenth century.<sup>18</sup> The writings of Aristotle and the Arabic books provided new or rediscovered knowledge for the West.<sup>19</sup> Many students went to Paris to study the Arabic books recently arrived from Spain.<sup>20</sup> The greatest of these European students was St. Albert the Great, Count of Bollstadt (c. 1200-1280). Albertus read the writings of Aristotle that had recently been translated into Latin from Arabic and Greek, and also the recent alchemical translations.<sup>21</sup> Albertus was famous in his own time and attracted many students including Thomas Aquinas who studied under him at Paris and Cologne.

---

<sup>8</sup> Habibeh Rahim in Eliade, *Encyclopedia of Religion*, vol. 1, 198; Partington, “Albertus Magnus on Alchemy,” 3.

<sup>9</sup> St. Thomas, *Aurora*, 87, 89, 115. Khalid is called Calet the Less in the *Aurora*.

<sup>10</sup> St. Thomas, *Aurora*, 49, 93, 95, 113, 115.

<sup>11</sup> Hopkins, “A Modern Theory of Alchemy,” 71, n. 1; Partington, “Albertus Magnus on Alchemy,” 3.

<sup>12</sup> St. Thomas, *Aurora*, 89, 109.

<sup>13</sup> Habibeh Rahim in Eliade, *Encyclopedia of Religion*, vol. 1, 198.

<sup>14</sup> St. Thomas, *Aurora*, 95, 97.

<sup>15</sup> St. Thomas, *Aurora*, 93, 97, 107, 111, 127. Holmyard, *Alchemy*, 82.

<sup>16</sup> St. Thomas, *Aurora*, 33, 37, 39, 45, 63, 85, 89, 91, 119, 123, 129.

<sup>17</sup> Abt, “The Great Vision of Muhammad ibn Umail,” 8. Also Stapleton and Husain, “Muhammad bin Umail,” 129, 131.

<sup>18</sup> Habibeh Rahim in Eliade, *Encyclopedia of Religion*, vol. 1, 198.

<sup>19</sup> Holmyard, *Alchemy*, 110.

<sup>20</sup> Hopkins, “A Modern Theory of Alchemy,” 70, 71.

<sup>21</sup> John Haldane in Hastings, *Christian Thought*, 39.

Thomas Aquinas (c. 1225-1274) was raised at the Benedictine abbey of Monte Cassino, and studied at the University of Naples until 1244 when he joined the Dominican Order. He subsequently studied and taught at the University of Paris and the University of Cologne.<sup>22</sup> At the beginning of his career the dominant style of thought was a form of Neoplatonist Catholic theology that had mostly come down from Augustine.<sup>23</sup> Aquinas and Albertus read the major writers such as Aristotle, Augustine, Plotinus, Dionysius, Boethius, Avicenna, Averroes, and Abelard. They led the adaptation of the writings of Aristotle to Christian theology that consequently became “more Aristotelian than Augustinian.”<sup>24</sup> Augustine had developed his theology from Platonism rather than the writings of Aristotle so that there was a change in emphasis from one Greek philosopher to another and from the spiritual to the material. While Aquinas emphasized Aristotle he synthesized Aristotle’s writings with those of Plato, and he still relied heavily on Augustine. In chapter 4 it is shown that Aquinas and Jung both sourced material from Plato and Augustine.

Aquinas authored several influential works, including commentaries on books of the Bible such as St. Paul’s letters, and commentaries on the works of Aristotle and Dionysius, “all of which are marked by his extraordinary ability as a philosophical commentator to discern a logical structure in almost every passage he examines.”<sup>25</sup> His best-known work is the *Summa Theologiae*. Left unfinished and written late in his life, the *Summa* is a structured theological textbook about God and humanity, morality, and the Christian religion. Aquinas is considered the greatest of the Christian medieval philosopher-theologians and today he is the foremost authority of the Catholicism that his works now characterize.<sup>26</sup> His writings are a rational, systematic body of knowledge and many follow the ‘scholastic method’.<sup>27</sup> This method is taken from Aristotle and typically comprises of a set of yes / no questions and articles such as “Whether God Exists?”<sup>28</sup> Each article begins with possible objections, and then Aquinas presents his argument supported by references, and finally his responses to the objections. Aquinas’s systematic approach is useful to rationally expound the concept of Wisdom which is inexplicitly identified in the *Aurora*.

---

<sup>22</sup> Norman Kretzman and Eleonore Stump in Craig, *Routledge Encyclopedia of Philosophy*, vol. 1, 328.

<sup>23</sup> John Haldane in Craig, *Routledge Encyclopedia of Philosophy*, vol. 9, 381. Also W. A. Wallace, J. A. Weisheipl and M. F. Johnson in Marthaler, *New Catholic Encyclopedia*, vol. 14, 20.

<sup>24</sup> Cross and Livingstone, *Oxford Dictionary of the Christian Church*, s.v. “Dominican Order.” Norman Kretzman and Eleonore Stump in Craig, *Routledge Encyclopedia of Philosophy*, vol. 1, 332.

<sup>25</sup> Norman Kretzman and Eleonore Stump in Craig, *Routledge Encyclopedia of Philosophy*, vol. 1, 331.

<sup>26</sup> A. Bro in Honderich, *Oxford Companion to Philosophy*, 47.

<sup>27</sup> Norman Kretzman and Eleonore Stump in Craig, *Routledge Encyclopedia of Philosophy*, vol. 1, 328.

<sup>28</sup> Aquinas, *S.T.*, I, Q. 2, A. 3.

Aquinas wrote little specifically about alchemy; however he wrote on topics that are also included in alchemy, in particular the doctrine of the four elements.<sup>29</sup> In a letter to a Master Phillip circa 1273 now called *De Mixtione Elementorum* (*On the Combining of the Elements*), Aquinas agreed with the answer given by Aristotle to the problem of how the forms of the four elements remain in compounds.<sup>30</sup> The topic of combining elements to make compounds is within the subject of chemistry, and some have understood that alchemy was nothing but the forerunner to chemistry.<sup>31</sup> Most agree that the chemical aspect of alchemy has primarily to do with transmutation of base metals, such as lead, tin, copper and iron, into precious metals, gold and silver.<sup>32</sup> Aquinas considered the possibility of alchemists producing a precious metal by a chemical process, but he did not confirm or deny it.<sup>33</sup> Therefore, Aquinas considered the chemical exoteric meaning of transmutation; however, it is usually understood that alchemical transmutation has both an exoteric and an esoteric meaning.

Transmutation is achieved chemically by a substance that is difficult to prepare and variously called the philosophers stone or simply the Stone, or the Elixir (of life), or (Red) Tincture,<sup>34</sup> and by Avicenna the Soul of the world.<sup>35</sup> Moreover, it is often considered that the Stone, or elixir of life, has the power to prolong human life, perhaps indefinitely.<sup>36</sup> For example, in the *Aurora* the stone “preserveth manhood in full vigour of body.”<sup>37</sup> Production of precious metals and longevity are called the external, outward, corporeal, public, or exoteric aspect of alchemy.<sup>38</sup> While some consider that alchemy may only be exoteric, others consider that “the operation of the Philosopher’s Stone does not belong to the realm of pure chemistry,”<sup>39</sup> and that there is also an internal, hidden, spiritual, mystical, or esoteric aspect.<sup>40</sup> The esoteric aspect of alchemy treats transmutation as a symbol for the transformation of the alchemist from a sinful man to a perfect person that is at one with

<sup>29</sup> E.g., Aquinas, *S.T.*, I, Q. 76, A. 4.

<sup>30</sup> Larkin, “Saint Thomas Aquinas: ‘On the Combining of the Elements’,” 67. Also, Aristotle, “On Generation and Corruption,” Book 1, Chapter 10 in *The Works of Aristotle*, vol. I, 426-8.

<sup>31</sup> So Read who wrote that alchemy was “a prelude to chemistry” (Sivin, “Chinese Alchemy,” in von Martels, *Alchemy Revisited*, 4); also Baron J. von Liebig, a German chemist, who wrote that “alchemy was never at any time anything different from chemistry” (Johnson, *Chinese Alchemy*, v, 70, n. 1).

<sup>32</sup> Holmyard, *Alchemy*, 15; Dubs, “Beginnings of Alchemy,” 62; Sheppard, “Alchemy, Origin or Origins?” 71; Foote (“The Alchemist,” 239), wrote that the real alchemists “were of the opinion that the primary object of their endeavors should be confined to the production of gold.”

<sup>33</sup> Aquinas, *S.T.*, II-II, Q. 77, A. 2, Reply 1.

<sup>34</sup> Read, “Alchemy and Alchemists,” 256; Holmyard, *Alchemy*, 15.

<sup>35</sup> “The Sophic Hydrolith,” in Waite, *Hermetic Museum*, 78.

<sup>36</sup> Holmyard, *Alchemy*, 15; Davis, “Origins of Alchemy,” 551; Sheppard, “Alchemy, Origin or Origins?” 71; Rajan, “Transmutation in Ancient India,” in von Martels, *Alchemy Revisited*, 101; Sivin, “Chinese Alchemy,” in von Martels, *Alchemy Revisited*, 4.

<sup>37</sup> St. Thomas, *Aurora*, 107.

<sup>38</sup> Sheppard, “Alchemy, Origin or Origins?” 71.

<sup>39</sup> de Givry, *Witchcraft, Magic and Alchemy*, 374.

<sup>40</sup> So Holmyard, *Alchemy*, 15; Davis, “Chinese Alchemy,” 225; Sheppard, “Alchemy, Origin or Origins?” 71.

God.<sup>41</sup> The *Aurora*, for example, also compares the stone to redemption of the soul.<sup>42</sup> Hence, “the two kinds of alchemy were often inextricably mixed; however, in some of the mystical treatises it is clear that the authors are not concerned with material substances but are employing the language of exoteric alchemy for the sole purpose of expressing theological, philosophical, or mystical beliefs and aspirations.”<sup>43</sup> That is, the stone in the *Aurora* is both an elixir of life and a symbol of transformation of the soul comparable to the Christian concept of redemption. Therefore the *Aurora* refers to both the exoteric and esoteric meanings of alchemy, whereas Aquinas referred only to the chemical exoteric meaning.<sup>44</sup>

Jung indicated that the alchemical aspects of the *Aurora* are linked to analytical psychology. Jung insisted that he was an empiricist and that he had derived his understanding mostly from dreams of his patients as well as his own dreams and fantasies.<sup>45</sup> However, he wrote that he also wanted to substantiate his understandings from historical precedent.<sup>46</sup> Jung had been familiar with alchemical texts from around 1910;<sup>47</sup> he read *Alchemy and the Occult Arts* (1914) by Herbert Silberer,<sup>48</sup> and also a translation of the *Golden Flower*,<sup>49</sup> a book of Chinese alchemy reprinted in Peking in 1920 sent to him by Richard Wilhelm in 1928.<sup>50</sup> Jung subsequently obtained a copy of *Artis Auriferae* (Basel, 1593 and 1610), which includes a number of treatises on alchemy in Latin, one of which is Part II of the *Aurora Consurgens*.<sup>51</sup> This prompted him to search out Part I of which he wrote it is the “most eloquent witness” to medieval alchemy,<sup>52</sup> and that the author’s mind “is full of alchemical philosophy.”<sup>53</sup> Having researched alchemy, Jung

---

<sup>41</sup> Holmyard, *Alchemy*, 16; Sivin, “Chinese Alchemy,” in von Martels, *Alchemy Revisited*, 13; Sheppard in Sivin, “Chinese Alchemy,” 5; Foote, “The Alchemist,” 239; Paul M. Allen in Introduction to Waite, *Alchemists through the Ages*, 5-6.

<sup>42</sup> St. Thomas, *Aurora*, 113.

<sup>43</sup> Holmyard, *Alchemy*, 15. See also Sheppard in Pereira in Craig, *Routledge Encyclopedia*, vol. 1, 155.

<sup>44</sup> Aquinas, *S.T.*, II-II, Q. 77, A. 2, Reply 1.

<sup>45</sup> Jung documented his own redemption in the *Liber Novus* which was written from 1915 to 1930 (Sonu Shamdasani in Jung, *Liber Novus*, 207, 225).

<sup>46</sup> Jung, *Memories, Dreams, Reflections*, 192.

<sup>47</sup> Sonu Shamdasani in Jung, *Liber Novus*, 219.

<sup>48</sup> Jung, *Memories, Dreams, Reflections*, 195. Silberer had been a disciple of Freud, but committed suicide.

<sup>49</sup> “The Golden Flower is the Elixir of Life (*Chin Tan*; literally, golden ball, golden pill),” or philosophers stone, “which would create gold out of the baser metals and lend men physical immortality (Wilhelm, *Golden Flower*, 6, 23.)

<sup>50</sup> Jung, *Memories, Dreams, Reflections*, 195; Bair, *Jung*, 395. *T'ai I Chin Hua Tsung Chih* (*The Secret of the Golden Flower*) was first printed in the eighteenth century and the title changed to *Ch'ang Sheng Shu* (*The Art of Prolonging Human Life*) in the 1920 publication. The book had been printed from wooden tablets in the seventeenth century, and transmitted orally from the eighth century. The founder is traditionally Lu Yen (b. c. 796), one of the eight immortals of Taoist folklore (Wilhelm, *Golden Flower*, 3, 5).

<sup>51</sup> Jung, *Memories, Dreams, Reflections*, 196; C.W. 12, 464.

<sup>52</sup> Jung, C.W. 14, 444.

<sup>53</sup> Jung, C.W. 12, 465.

wrote that “analytical psychology coincided in a most curious way with alchemy,”<sup>54</sup> so that alchemy is an historical precedent for his psychology of the unconscious. This led to an interest in alchemy that lasted for the rest of his life and he wrote a number of works on the subject. These include *Psychology and Alchemy* in 1944,<sup>55</sup> “Psychology of the Transference” in 1946,<sup>56</sup> and finally *Mysterium Coniunctionis* that reviews the separation and synthesis of psychic opposites in alchemy, and which Jung considered to be his final word on the subject.<sup>57</sup> Von Franz collaborated with Jung on the *Mysterium* and was probably responsible for a substantial part of the research.<sup>58</sup>

In summary, the Bible and the Arabic writings are common to the *Aurora* and the writings of Aquinas and Jung. The Arabic books include topics on alchemy, the spirit and soul, and the doctrine of the four elements; and they also include the writings of Aristotle which had been mostly forgotten in the West. The writings of Aristotle are a main source for the writings of Aquinas, and a minor source for the *Aurora* and the writings of Jung. The doctrine of the four elements is a common topic in the *Aurora* and the writings of Aquinas. Alchemy is a common source for the *Aurora* and the writings of Jung, but it is not considered in the writings of Aquinas.

---

<sup>54</sup> Jung, *Memories, Dreams, Reflections*, 195-7.

<sup>55</sup> Jung, C.W. 12. Originally published in 1944 as *Psychologie und Alchemie*.

<sup>56</sup> In Jung, C.W. 16. Originally published as *Die Psychologie der Übertragung*.

<sup>57</sup> Jung, *Memories, Dreams, Reflections*, 210.

<sup>58</sup> Seligman, Review: “Aurora Consurgens,” 77.

## 2.2. Authorship and Date of the *Aurora Consurgens*

If Aquinas were the author of the *Aurora*, this would support the argument for using the other writings of Aquinas to explicate the *Aurora*. What information there is regarding date and authorship of Part I of the *Aurora* comes from the surviving copies which were identified by Jung and von Franz.<sup>59</sup> There are six manuscript copies: (Rh) the Codex Rhenoviennsis which is a partial manuscript copy of Part I with illustrations from the Rheinau monastery on Reichenau island in Lake Constance held in the Zurich Central Library (15<sup>th</sup> c.);<sup>60</sup> (P) the Codex Parisinus Latinus 14006 (Parts I and II, 15<sup>th</sup> c.);<sup>61</sup> (V) Codex Vindobonensis 5230 in Vienna (Part I and part of Part II, “1505 A.D.”);<sup>62</sup> (M) a Codex in the Biblioteca Marciana, Venice (“1475 A.D.”);<sup>63</sup> (L) Codex Vossianus Chemicus 520 (16<sup>th</sup> c.) in the University Library at Leiden, that is ascribed to St. Thomas and includes the same illustrations as Rhenoviennsis;<sup>64</sup> (B) a manuscript in the University Library at Bologna, N. 747, ascribed to St. Thomas and dated 1492;<sup>65</sup> and finally, (D) a single copy of a printing titled “*Aurora sive Aurea Hora*” in the collection of Johannes Rhenanus in the British Museum, ascribed to St. Thomas and dated 1625.<sup>66</sup>

From the above it is seen that the *Aurora* is ascribed to St. Thomas in the Leiden (L) and Bologna (B) manuscripts and also in the printing of Rhenanus (D).<sup>67</sup> However, von Franz indicated these are the least reliable of the seven editions identified; she wrote that they are either carelessly written (L and B), or show signs of revision by later hands (D).<sup>68</sup> In the Paris (P), Vienna (V), and Venice (M) editions there is no attribution, and the incipit is missing from the Zurich codex (Rh).<sup>69</sup> Furthermore, it was common practice at the time the *Aurora* was written to ascribe works to a famous person and it cannot be assumed from the incipits to the text that it was written by St. Thomas. Instead it is generally assumed, especially within the Catholic church, that St. Thomas did not write the *Aurora*, primarily because these two sources present two quite different styles of writing and different sorts

---

<sup>59</sup> The identifiers P, V, M, Rh, L, B, and D are as given by von Franz in St. Thomas, *Aurora*, 25-7.

<sup>60</sup> Jung, C.W. 12, 464; von Franz, *Alchemy*, 178.

<sup>61</sup> Jung, C.W. 12, 465; von Franz in St. Thomas, *Aurora*, 25.

<sup>62</sup> Von Franz in St. Thomas, *Aurora*, 25; Thorndike, *Magic and Experimental Science*, IV, 335, n. 25a.

<sup>63</sup> Von Franz in St. Thomas, *Aurora*, 26; Thorndike, *Magic and Experimental Science*, IV, 335, n. 25b.

<sup>64</sup> Von Franz in St. Thomas, *Aurora*, 26-7.

<sup>65</sup> Von Franz in St. Thomas, *Aurora*, 27.

<sup>66</sup> Johannes Rhenanus, *Harmoniae Antiquorum Consentientium Decades Duae* (Frankfurt, 1625). Von Franz in St. Thomas, *Aurora*, 5, 27.

<sup>67</sup> Von Franz in St. Thomas, *Aurora*, 408.

<sup>68</sup> Seligman, Review: “*Aurora Consurgens*,” 77.

<sup>69</sup> Von Franz in St. Thomas, *Aurora*, 408.

of knowledge.<sup>70</sup> This is the stance that both Jung and von Franz initially took when von Franz began to edit the text. But, as she became more familiar with the work von Franz changed her mind and argued that the *Aurora* Part I is in fact a lost commentary on the Canticles that St. Thomas is thought to have written before he died.<sup>71</sup> However, recent “scholarly consensus is that Thomas did not write a commentary on the Song of Songs.”<sup>72</sup> Even so, that does not mean that Aquinas did not write the *Aurora*. It is known that Aquinas had a significant change of mind shortly before he died and said that his previous writings were worthless. Henri Petitot, a biographer of Aquinas, wrote that “It has not been sufficiently appreciated that St. Thomas Aquinas died from having contemplated God in an ecstatic vision.”<sup>73</sup> The essence of von Franz’s hypothesis is that this means that Aquinas had a “breakthrough of the unconscious,”<sup>74</sup> and because of this the *Aurora* is different to Aquinas’s other writings. However, for Aquinas to be the author, the *Aurora* Part I must have been written during his lifetime (1225-1274).

Lynn Thorndike in his *History of Magic and Experimental Science* referred to the Vienna Codex (V) dated 1505, and J. Valentinelli’s *Bibliotheca Manuscripta as S. Marci Venetiarum* that mentions the Marciana Codex (M) dated 1475, and assigned the *Aurora* to, probably, the fifteenth century.<sup>75</sup> However, von Franz argued that Parts I and II of the *Aurora* were written by different people and that the date given by Thorndike applied to Part II only. She pointed out that the two parts are of different style: Part I has an “entirely original, poetico-rhetorical character”, whereas Part II “has a prosaically didactic character which follows the usual style of the contemporary alchemical treatises.”<sup>76</sup> More specifically, she also noted that, in Part II there is a personified ‘Alchimia Mater’ that does not appear in Part I and that medical matters occupy a prominent place in Part II but are not considered in Part I. Von Franz also noted that Geber (14<sup>th</sup> c.), whose first work appeared in 1300, is mentioned in Part II but not in Part I.<sup>77</sup> Hence, *Aurora* Part I was written before

---

<sup>70</sup> The writings of Aquinas are scientific in the sense that they are systematic; for example, use of the scholastic method. Aquinas’s writings begin with principles, often taken from the Bible, and use syllogistic reasoning to proceed to conclusions, so his writings are rational. (Even so, Aquinas writes about both rational and revealed knowledge.) The *Aurora* has comparatively little structure and comprises unsubstantiated assertions that are weakly linked. The *Aurora* claims to provide revealed knowledge (St. Thomas, *Aurora*, 43, 45).

<sup>71</sup> Von Franz in St. Thomas, *Aurora*, 5. See also “Biographical Note” in Aquinas, *S.T.*, vi.

<sup>72</sup> Thérèse Bonin, e-mail message to author, 30 November 2009. Bonin is an academic at Duquesne University and maintains a Bibliography of the writings of Aquinas in English on the internet.

<sup>73</sup> Petitot, “Saint Thomas d’Aquin,” 1923 in St. Thomas, *Aurora*, 427.

<sup>74</sup> Von Franz in St. Thomas, *Aurora*, xi.

<sup>75</sup> Thorndike, *History of Magic and Experimental Science*, IV, 335, n. 25. See also von Franz in St. Thomas, *Aurora*, 22, 26.

<sup>76</sup> Von Franz in St. Thomas, *Aurora*, 5.

<sup>77</sup> Geber (Pseudo-Geber or Geber Hispanus), was probably either Spanish or Italian. His first and principle book, *Summa Perfectionis Magisterii*, was supposed to be derived from the writings of Jabir (8-9<sup>th</sup> C) who is mentioned above. The *Summa Perfectionis Magisterii* was originally written in Latin probably in Moorish



1300 and during the lifetime of Aquinas. These differences indicate that the two parts had different authors and that Part I may have been written earlier than Part II.

Additionally, von Franz pointed to the single saying from Aristotle in the *Aurora* which reads: “To the size and the growth of all things in nature a limit is appointed, but fire by the addition of combustible matter waxes without end.”<sup>78</sup> This excerpt is from *De Anima*, for which Aquinas wrote a Commentary. Aquinas initially used translations of *De Anima* that had been made into Latin from Greek and Arabic in the twelfth century.<sup>79</sup> However, William of Moerbeke (c. 1215 – 1286), who was a friend and collaborator of Aquinas,<sup>80</sup> subsequently translated several of Aristotle’s works including *De Anima*.<sup>81</sup> Moerbeke made literal translations from good Greek manuscripts that became standard versions at medieval universities until the Renaissance,<sup>82</sup> so that the Moerbeke translation of *De Anima* was not replaced until the fifteenth century.<sup>83</sup> Von Franz asserted that the quotation in the *Aurora* “formulates the passage in much the same way as the older translations – actually it is closer to the version that was current *before* William of Moerbeke’s – so that it is very like the one known to Thomas Aquinas, who, in his commentary on *De Anima*, used an older translation, as also did Albertus Magnus. This fact argues definitely in favour of an early dating of *Aurora*, since these older translations fell into disuse soon after 1280.”<sup>84</sup> That is to say, the *De Anima* quote in the *Aurora* is from a translation older than that of Moerbeke and similar to that used by Aquinas, so that the *Aurora* was written before 1280 when that older translation went out of use. However, Ivo Thomas in his Introduction to Moerbeke’s translation of *De Anima* (a publication that von Franz quoted from), wrote that Aquinas’s Commentary upon it was written sometime between 1267 and 1272 and “the version of the text of Aristotle upon which the Commentary is based ... is that of William of Moerbeke.”<sup>85</sup> Additionally, in the English Foreword to the *Aurora* of 1964, von Franz cited Victor White as thinking that it is odd “that St. Thomas did not

---

Spain, and appeared around 1300. Therefore, that Gerber is cited in Part II but not Part I implies Part I was written before 1300 (Stillman, *Petrus Bonus*, 321). See also, Holmyard, *Alchemy*, 135.

<sup>78</sup> St. Thomas, *Aurora*, 37. Cf. Aristotle, *De Anima*, Book 2, Chapter 4, 218-9: “For the increase of fire is infinite so long as there is anything combustible. But there are limitations to all things that subsist naturally, and some definite principle governs their dimensions and growth. And this belongs to the soul, not to fire, and to specific principle rather than to matter.” See also von Franz in St. Thomas, *Aurora*, xi, 8-9, 37, n. 18.

<sup>79</sup> Haskins, “List of Text-Books,” 86; Ivo Thomas in Aristotle, *De Anima*, 15; Von Franz in St. Thomas, *Aurora*, 8.

<sup>80</sup> Ivo Thomas in Aristotle, *De Anima*, 15

<sup>81</sup> “William of Moerbeke (Bibl. Nat. 6296, Paris, 13<sup>th</sup> C., fol. 247v)” (Von Franz in St. Thomas, *Aurora*, 9).

<sup>82</sup> Glick, Livesey and Wallis, *Medieval Science, Technology, and Medicine*, 515; Rashdall cited in Thorndike, *History of Magic and Experimental Science*, II, 599.

<sup>83</sup> Ivo Thomas in Aristotle, *De Anima*, 15.

<sup>84</sup> Von Franz in St. Thomas, *Aurora*, 8-9.

<sup>85</sup> Aristotle, *De Anima*, 15. So also the translators, Foster and Humphries (*ibid.*, 5). See also Thorndike, *History of Magic and Experimental Science*, II, 599.

quote the Moerbeke translation of *De Anima*” in the *Aurora*.<sup>86</sup> Von Franz responded that “the older Greco-Latin translation differs but slightly from Moerbeke’s, so that it is not possible to verify for sure the source of the short passage freely quoted.” That is, not only did Aquinas use the Moerbeke translation for his Commentary so that the use of an older translation in the *Aurora* does not link it to Aquinas, but it may have been the Moerbeke translation that was paraphrased in the *Aurora* as well in which case authorship is not restricted to being before 1280 and hence it could have been written after Aquinas died. If it is possible that the Moerbeke translation were used then the *De Anima* quote cannot be used to support the case for an early date for the *Aurora*.

While von Franz identified several facts to support her view that Aquinas was the author, nevertheless, the basis of her hypothesis of authorship is intuitive. She says that she interpreted the text symbolically, like a dream, and that the symbolism has to do with impending death.<sup>87</sup> However, symbols do not have unique meanings, and von Franz used subjective criteria when assigning meaning to the symbolism of the *Aurora*. For von Franz, this meant that when Aquinas was about to die he became disillusioned with rational knowledge and wrote the *Aurora* as a revelation direct from God. This claim is not available to objective evaluation and we have seen that the evidence that von Franz offered to support her hypothesis is circumstantial, so that von Franz’s hypothesis is a possibility rather than a certainty. It is therefore concluded that the author of the *Aurora* is not known and it was written sometime from the thirteenth (von Franz) to the fifteenth (Thorndike) centuries, and the present thesis accounts for this. That is, it is not assumed that the writings of Aquinas offer an explanation of the *Aurora* because both sets of writings have the same author. Instead, in order to justify using the writings of Aquinas to explicate the *Aurora*, it has been shown that they are products of the same culture, and it is shown in the next chapter (see 3.4) that the concept of Wisdom in the writings of Aquinas corresponds to the concept of Wisdom in the *Aurora*.

---

<sup>86</sup> Von Franz in St. Thomas, *Aurora*, xi.

<sup>87</sup> Von Franz, *Alchemy*, 178-9.

### 3. The *Aurora Consurgens* and St. Thomas Aquinas

Now the 'rising of the dawn' is the brightness of inward truth, which ought to be ever new to us. For the rising of this dawn is in the interior, where the brightness of the Divine Nature is manifested ever new to the spirits of the Angels.

St. Gregory I (c. 540-604)<sup>1</sup>

The objectives of this thesis are to identify the relationship of Wisdom in the *Aurora* to analytical psychology, and to consequently explain the process of redemption in the *Aurora*. While the text identifies the themes of Wisdom and redemption, it does not make their meaning explicit. Therefore, it is necessary to analyse the *Aurora* to reveal the meaning it gives to each of Wisdom and redemption and to show that the identified meanings are valid. Hence, the *Aurora* is explicated using a running commentary in the Appendix where the various references to Wisdom and redemption in the text are identified, explained and collated. The Appendix provides the basic connection with the *Aurora* and separately identifies the meaning of the *Aurora* in its own context and without interpretation from analytical psychology. This chapter summarizes and analyses the information from the Appendix regarding Wisdom and redemption such that those topics may be compared with analytical psychology in the next chapter. The explication of the *Aurora* is evaluated in the last section of this chapter where it is shown that the meaning of Wisdom and redemption identified in the Appendix is valid. Next is given the rationale for the commentary of the explication in the Appendix.

We have seen that the *Aurora* includes excerpts from the Bible and Arabic texts; the author has not been identified, however the *Aurora* is traditionally attributed to St. Thomas. Meaning of the excerpts and the author's comments is given by their context within the text, their sources, and their context of contemporaneous theology and philosophy. The meaning of the excerpt is sometimes different to that of the source due to a change of wording or context. Because the text is not explicit regarding Wisdom and redemption it is necessary to consider contextual information with the explication. Textual context is retained by using a running commentary of the text in the Appendix, and contemporary context is provided by the writings of St. Thomas Aquinas.

The excerpts from the Bible are elaborated firstly from the writings of Aquinas that provide a contemporary interpretation, and secondly from modern commentaries on the Bible. While Aquinas did not write on alchemy, we have seen that he read translations of

---

<sup>1</sup> "Morals on the Book of Job," in Gaskell, *Dictionary of All Scriptures and Myths*, 732.

Arabic books, and that he freely quoted the Arabic philosophers Avicenna and Averroes. Aquinas did write on two main topics of both alchemy and the *Aurora*: the concepts of spirit and soul, and the doctrine of the four elements.<sup>2</sup> Therefore, the writings of Aquinas are used to explain these aspects of the alchemical sayings in the *Aurora*. Other aspects of alchemy are explained from original texts and modern scholarship on alchemy.

The *Summa Theologiae* is Aquinas's most-consulted writing because it is a synopsis of his theology written late in his life, and it is also the most often used source in this thesis. While this single source provides a convenient continuity of his mature thought, the *Summa* is supplemented with other of his writings as required, such as his Commentary on Aristotle's *De Anima* and his commentaries on the biblical texts that are quoted in the *Aurora*. Several recent publications regarding Aquinas's writings are also referred to.

The quotes in the *Aurora* bring with them meaning from their various sources. Therefore it is useful to consider the source, and commentaries on the source, when explicating the *Aurora*. However, different books of the Old Testament give more than one possible meaning to the concept Wisdom for example.<sup>3</sup> By bringing these quotes together without distinction and by adding his own meaning, our author has offered a particular understanding of concepts such as Wisdom to a contemporaneous reader of the *Aurora*. He added meaning in four ways (the examples given are elaborated in the Appendix):

1. The paraphrases are often altered from the original. For example, paraphrases which use the third person in the Bible are given in the first person in the *Aurora*.<sup>4</sup> Consequently, there are speakers in the *Aurora* who are God or Wisdom, and a man.
2. The quotes are associated in a certain way, which is particularly significant when Biblical excerpts are mixed with alchemical ones. For example, in the fourth parable the Persons of the Holy Trinity from the Athanasian Creed are said to be equivalent to the philosophical triad of body, spirit and soul that is given in Senior's *De Chemia*.
3. Our author occasionally explained or connected the quotes with phrases of his own. For example, on the subject of charity the fifth parable includes a string of supporting references, including a paraphrase from Job which runs, "All that a man hath will he give for his soul, that is for this stone."<sup>5</sup> Here, not only has our author changed the reference from a man's material life to his spiritual soul, but he has added that salvation

---

<sup>2</sup> Aquinas, *S.T.*, I, Q. 76, A. 4; I-II, Q. 77, A. 2.

<sup>3</sup> R. E. Murphy in Marthaler, *New Catholic Encyclopedia*, vol. 14, 789.

<sup>4</sup> E.g., "Who is the man that shall live, and not see death: that shall deliver his soul from the hand of hell" from Psalm 88:49, becomes "delivering *my* soul from the hand of hell" in the first parable of the *Aurora*.

<sup>5</sup> St. Thomas, *Aurora*, 113. Cf. Job 2:4 (von Franz, *ibid.*, n. 57): "And Satan answered [God], and said: Skin for skin, and all that a man hath he will give for his life."

of the Christian soul is equivalent to the alchemical stone. This has moved the quote from an Old Testament context towards a late medieval Christian alchemical one.

4. The quotes have been grouped into chapters and parables each of which has a particular theme which may change the context of a particular quote from that of the source. For example, in the sixth parable called “Of Heaven and Earth and the Arrangement of the Elements,” the following biblical quote is placed in the context of Greek philosophy. “O Lord, thou didst found the earth, and the heavens are the works of thy hands,” from Psalm 101:26-27, is directly followed by “that is, water, air, and fire.”<sup>6</sup> This association of a Psalm with the doctrine of the four elements provides a different meaning to that which would be taken if the quote were read directly from the Bible.

Hence, the particular theme of each of the parables and the sequence of the excerpts and comments provide textual context to a passage from the *Aurora*. This means that the textual context contributes to the meaning of a particular passage. Hence, the text is considered in a running commentary which retains the textual context provided by the particular theme of each of the parables and the sequence of the excerpts and comments. This contributes to revealing the meaning of passages that are otherwise often loosely connected. However, a running commentary is not suited to extracting the meaning of inexplicit themes that are mentioned throughout the text, such as Wisdom and redemption. Hence, this chapter summarizes and analyses the information from the Appendix regarding Wisdom and redemption to identify their meaning in the *Aurora*.

Next, in section 3.1, the concept of Wisdom is identified from the writings of Aquinas. This provides the contemporaneous context for both the explication of the *Aurora* given in the Appendix, and the summary and analysis given in the following sections 3.2 and 3.3. In section 3.2 the nature of Wisdom is summarized from the Appendix so that Wisdom may be compared with the concept of the anima in the next chapter. In section 3.3 the process of redemption is summarized from the Appendix which is subsequently explained as a spiritual marriage using the writings of Jung in the next chapter. This explication provides an alternative independent connection to that offered by von Franz in her Commentary. Section 3.4 is an evaluation of the explication of the *Aurora* as summarized in sections 3.2 and 3.3 from the Appendix. It is shown that the concept of Wisdom in the *Aurora* is the same as that given in the writings of Aquinas, and that the identified process of redemption in section 3.3 is that given in the *Aurora*.

---

<sup>6</sup> St. Thomas, *Aurora*, 121.

### 3.1. Aquinas on Wisdom

This section describes the concept of Wisdom given in the writings of Aquinas. This information is used to explicate the *Aurora* in the Appendix and is consequently the theoretical basis of the summary of Wisdom in the next section of this chapter. The explicated *Aurora* is subsequently compared with analytical psychology in the next chapter; consequently, the information in this section is also used in the comparison with analytical psychology. The comparison of the writings of Aquinas and Jung includes consideration of their common sources of Plato and St. Augustine. Therefore, concepts are identified from the writings of Aquinas that are sourced from the writings of Plato and St. Augustine. An evaluation of the applicability of the writings of Aquinas to the *Aurora* is given in section 3.4 below.

Like the author of the *Aurora*, Aquinas drew the figure of Wisdom from the Wisdom literature of the Old Testament (see 3.4). According to Aquinas, feminine Wisdom is omnipotent, omnipresent,<sup>7</sup> and eternal and so existed before creation and time.<sup>8</sup> Uncreated Wisdom was with God in the beginning and was used by God as the pattern for the creation of the world: “He [God] created her (namely, Wisdom) in the Holy Ghost, and He poured her out over all his works.”<sup>9</sup> Additionally, Wisdom provides divine knowledge to man: “Wisdom gave him the knowledge [*scientiam*] of holy things.”<sup>10</sup> Furthermore, Wisdom may be obtained by thought: “‘All good things came to me together with her,’ i.e. with divine wisdom, which consists in contemplating God.”<sup>11</sup> That is, according to Aquinas, feminine Wisdom is a divine being who participated in the creation of the world and who is represented in the human mind.

Aquinas also referred to previous Christian writers such as Augustine regarding the figure of Wisdom. Augustine had in turn related Wisdom to the theory of forms of Plato. Aquinas wrote that “Augustine says, ‘Ideas are certain principle forms, or permanent and immutable types [*ratio*] of things,’<sup>12</sup> they themselves not being formed. Thus they are

---

<sup>7</sup> Aquinas, *S.T.*, I, Q. 22, A. 2; Q. 41, A. 3; Q. 103, A. 8.

<sup>8</sup> Aquinas, *S.T.*, I, Q. 10, A. 5; Q. 27, A. 2; Q. 41, A. 3.

<sup>9</sup> Aquinas, *S.T.*, I, Q. 41, A. 3, Reply 4. Cf. Eccus. 1:9-10 “He created her in the Holy Ghost, and saw her, and numbered her, and measured her. And he poured her out upon all his works, and upon all flesh, according to his gift: and hath given her to them that love him.”

<sup>10</sup> Aquinas, *S.T.*, I, Q. 1, A. 2, 3. Cf. Wis. 10:10: “She ... shewed him the kingdom of God, and gave him the knowledge of the holy things...” The pronoun she (*haute*) is translated as ‘wisdom’ in the NRSV. A. Peter Hayman in Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 772.

<sup>11</sup> Aquinas, *S.T.*, I-II, Q. 4, A. 8.

<sup>12</sup> In this context, the Latin word ‘*ratio*’ is here translated by the Fathers of the Dominican Province as ‘type’, however Jenkins (*Knowledge and Faith in Thomas Aquinas*, 104), after Lonergan, translated *ratio* as ‘idea’

eternal, and existing always in the same manner, as being contained in the divine intelligence'.<sup>13</sup> Furthermore, Augustine understood that in man wisdom is the contemplation of the Platonic Ideas or forms.<sup>14</sup> Hence, according to Aquinas, "wisdom is said to be the knowledge of divine things, as Augustine says."<sup>15</sup> Aquinas also drew from the writings of Aristotle that were not available to Augustine but had been rediscovered shortly before the time of Aquinas. According to Aquinas after Aristotle, "wisdom considers the Supreme Cause, which is God, as stated at the beginning of the *Metaphysics*."<sup>16</sup> Therefore, according to Aquinas, after Augustine and the Greek philosophers, wisdom is the contemplation of the Ideas or forms contained in the mind of God. The Platonic theory of forms is, therefore, a useful starting point for describing Aquinas's theory of Wisdom as a personification of the forms. In the next chapter, we will see that Jung based his theory of archetypes in part on Platonic forms, and there the aspects of the theory of forms that are common to the writings of Aquinas and Jung are identified. The relevant aspects of Plato's theory are given in the following summary.

Plato wrote his final theory of forms in the *Timaeus*, which is a key text on which subsequent Christian theology and alchemical theory is based.<sup>17</sup> Plato postulated that forms are the principles of permanence and stability that structure the universe that comprises three formal classes.<sup>18</sup> First, is the paternal demiurge (God) and his Ideas.<sup>19</sup> Second, the Ideas of God that provide the pattern for the forms that structure the maternal material world from chaotic pre-existing primal matter.<sup>20</sup> Third, an intermediate class,

---

which means the form of a thing. Hence, where Plato's class one forms was referred to by Aquinas as *ratio*, this may be translated as either Ideas or types in the mind of God which are the meanings of things contained in divine wisdom. (See also Aquinas, *S.T.*, I-II, Q. 93, A. 1.) In other contexts, *ratio* may mean (1) the faculty of human intelligence, or (2) the power of reasoning which cognizes (3) the meaning of a thing determined by (4) the form or distinctive element of that thing. (Adapted from O'Brien in Aquinas, *S.T.*, ed. Gilby, vol. 14, 200.)

<sup>13</sup> Aquinas, *S.T.*, I, Q. 15, A. 2.

<sup>14</sup> Burnaby, *Augustine: Later Works*, 94.

<sup>15</sup> Aquinas, *S.T.*, I, Q. 1, A. 6.

<sup>16</sup> Aquinas, *S.T.*, I-II, Q. 66, A. 5.

<sup>17</sup> Boland, *Ideas in God*, 17; Hopkins, *A Modern Theory of Alchemy*, 59-60.

<sup>18</sup> Field, *The Philosophy of Plato*, 113; Jowett in Hopkins, "A Modern Theory of Alchemy," 59-60.

<sup>19</sup> Capital and minuscule case is used here to distinguish between, respectively, the Ideas and *Nous* associated with the mind of God, and the ideas and *nous* associated with the mind of man.

<sup>20</sup> Creation from primal matter is also mentioned in the Book of Wisdom, and from Wis. 1:7 the author of the *Aurora* understood that God formed the world: "the Spirit of the Lord hath filled the whole world" (St. Thomas, *Aurora*, 97). The Book of Wisdom also tells of the matter of which the world was formed: David Winston ("The Book of Wisdom's Theory of Cosmogony," 186) translated Wis. 11:18 as the "all-powerful hand which created the world out of formless matter" and wrote that "there is no reason to doubt the plain meaning of [this] statement that creation was out of formless matter." Hence, the author of the Book of Wisdom agreed with Plato that matter existed before creation. The Jerusalem Bible translates this passage similarly as "...the hand that from formless matter created the world." According to the editors of the Jerusalem Bible (1021, n. o) this is a "Platonic expression (*Timaeus* 51a), but the idea differs profoundly. The author is not teaching that matter is eternal, but presumably thinking of how the world was organized from chaos. Gn 1." The Douay Version goes further and translates the passage as "For thy almighty hand,

“which is difficult of explanation and dimly seen,”<sup>21</sup> is like the ‘child’ of the first two classes, and it is “that of which the thing generated is a resemblance.”<sup>22</sup> Plato understood this third class to be “self-existent ideas unperceived by sense, and apprehended only by the *nous* (mind or intellect).”<sup>23</sup> The ideas are common to all persons because they are a product of the unchangeable Ideas of God.<sup>24</sup> Plato distinguished the *nous* “that is implanted in us by instruction,” from “everything that we perceive through the body.”<sup>25</sup> Thus, the ideas are perceived “without the help of sense, by a kind of spurious reason.”<sup>26</sup> As an “attribute of the gods and of very few men,”<sup>27</sup> the *nous* is the highest activity of the human soul, and perceives the ideas as an image in the human mind.<sup>28</sup> The ideas are perceived by the *nous* “as in a dream,” so that we relate to the ideas in a “dreamlike sense.”<sup>29</sup> Because the *nous* perceives the eternal indestructible ideas that are “a home for all created things,” it is therefore “grasping existence in some way or another.”<sup>30</sup> As a consequence, the *nous* facilitates perception via the senses.

In summary, Aquinas drew the figure of Wisdom from the Wisdom literature and from previous Christian writers such as Augustine. After others such as his teacher Albertus and Augustine, Aquinas reconciled Greek philosophy with Jewish and Christian theology. The writings of Aquinas, the Wisdom literature and Plato’s theory of forms include three categories: (1) uncreated Wisdom as the Ideas of God, (2) created Wisdom as the form of the world, and (3) Wisdom or the ideas in the human mind. Each of these classes is considered regarding Wisdom in the writings of Aquinas, with emphasis given to the third class which is compared with analytical psychology in the next chapter. Aquinas adopted Aristotle’s interpretation of Platonic Ideas including the theory of the soul from *De*

---

which made the world of matter without form,” which means that God made the primal matter of the world before it was formed. The Douay Version is an English translation of the Vulgate used by Aquinas and the author of the *Aurora* who would hence have taken Wis. 11:18 in the Vulgate to mean that God created matter. Therefore, for Aquinas and the author of the *Aurora* there was a difference between the writings of Plato, that say that God formed the world from pre-existing primal matter, and the Book of Wisdom, which in the Vulgate says that God first created primal matter. While the *Aurora* does not mention this point, Aquinas (*S.T.*, I, Q. 45, A. 1) concluded that Gen. 1 means that “creation ... is from the not-being which is nothing.” Hence, according to Plato God formed the world from pre-existing primal matter, but according to Aquinas God created primal matter from which he formed the world.

<sup>21</sup> Plato, “Timaeus,” 49 in *Dialogues of Plato*, 456.

<sup>22</sup> Plato, “Timaeus,” 50 in *Dialogues of Plato*, 457.

<sup>23</sup> A. A. Long in Craig, *Routledge Encyclopedia of Philosophy*, vol. 7, 43.

<sup>24</sup> Boland, *Ideas in God*, 20.

<sup>25</sup> Plato, “Timaeus,” 51 in *Dialogues of Plato*, 457.

<sup>26</sup> Plato, “Timaeus,” 52 in *Dialogues of Plato*, 457. See also Boland, *Ideas in God*, 20.

<sup>27</sup> Plato, “Timaeus,” 51 in *Dialogues of Plato*, 457.

<sup>28</sup> Plato, “Timaeus,” 52 in *Dialogues of Plato*, 457.

<sup>29</sup> Plato, “Timaeus,” 52 in *Dialogues of Plato*, 457. See also Boland, *Ideas in God*, 20.

<sup>30</sup> Plato, “Timaeus,” 52 in *Dialogues of Plato*, 457.



*Anima*.<sup>31</sup> There, Aristotle systematized Plato's psychology, and the most comprehensive view of Plato's psychology is given in the *Timaeus* which is summarized above.<sup>32</sup> Two relevant differences between the writings of Plato and Aristotle are noted below from the writings of Aquinas.

Regarding class one forms, Aquinas understood that God made the world from his Ideas but that "Aristotle made explicit what Plato was groping for, to wit that the ideas are in the divine mind."<sup>33</sup> Therefore, God is "of his essence a form,"<sup>34</sup> that is, God is the principles of permanence and stability that structure the world.<sup>35</sup> Aquinas related this Greek metaphor of the Ideas to the Jewish metaphor of wisdom so that similarly, "God is wisdom itself,"<sup>36</sup> that is, the essence of God is his wisdom. Hence, Aquinas personified uncreated wisdom in the mind of God as Wisdom.<sup>37</sup> That is, regarding class one forms, Wisdom is a personification of the Ideas in the mind of God, and this also applies to the *Aurora* (see 3.4). However, for Aquinas after Aristotle, "God ... is altogether one and simple," which means that the Ideas are without parts, so Wisdom, Good, Truth, Divine light and Divine law, are conceptions of the same thing, namely God.<sup>38</sup> One categorization of conceptions of God uses four causes: the material cause, final cause, formal or exemplar cause, and efficient cause.<sup>39</sup> Hence, God is the material cause of the world because he is the creator of primary matter, "the final cause, by reason of His goodness, the exemplar cause by reason of His wisdom, and the efficient cause, by reason of His power."<sup>40</sup> The final cause is a function of prudence which is considered below,<sup>41</sup> and God as the exemplar cause of the world is considered next.

Regarding class two forms, Aquinas understood "there must exist in the divine mind a form to the likeness of which the world was made."<sup>42</sup> Such forms he called exemplars which he equated with the metaphor of 'wisdom' when he wrote that "in the divine wisdom are the types of all things, which types we have called ideas – that is, exemplary forms existing in the divine mind."<sup>43</sup> The exemplars are patterns that are *participated* (i.e.,

---

<sup>31</sup> Paul T. Durbin in Gilby, *S.T.*, ed. Gilby, vol. 12, 190.

<sup>32</sup> Hicks in Aristotle, *De Anima*, xxxii, xxxvi, xlii.

<sup>33</sup> Aquinas, "Commentary on the Sentences," I, XXXVI, ii I ad tum in White, *God the Unknown*, 67.

<sup>34</sup> Aquinas, *S.T.*, I, Q. 3, A. 2.

<sup>35</sup> Aquinas, *S.T.*, I, Q. 2, A. 3.

<sup>36</sup> Aquinas, *S.T.*, I, Q. 9, A. 1.

<sup>37</sup> Aquinas, *S.T.*, I, Q. 41, A. 3, Reply 4.

<sup>38</sup> Aquinas, *S.T.*, I, Q. 13, A. 12; Q. 20, A. 1.

<sup>39</sup> Aquinas, *S.T.*, I, Q. 4, A. 2; Q. 44. Also Wawrykow, *Thomas Aquinas*, 19.

<sup>40</sup> Aquinas, *S.T.*, I, Q. 46, A. 1, Obj. 9; I-II, Q. 93, A. 1.

<sup>41</sup> Aquinas, *S.T.*, I, Q. 22, A. 1.

<sup>42</sup> Aquinas, *S.T.*, I, Q. 15, A. 1.

<sup>43</sup> Aquinas, *S.T.*, I, Q. 15, A. 3; Q. 44, A. 3; Q. 46, A. 1. Also Edinger, *Ego and Archetype*, 218.

shared as a likeness) by substantial forms of things (the exemplar cause);<sup>44</sup> and also incline the things they form to operate toward their own purpose (the final cause).<sup>45</sup> That is, “the type of Divine Wisdom, as moving all things to their due end, bears the character of law.”<sup>46</sup> This means that while a natural thing has existence by its form, a thing also has within itself an inclination towards its natural form which is classified as intrinsic teleology.<sup>47</sup> Aquinas identified Wisdom of the Old Testament with the exemplar forms, so that “God, by His wisdom, is the Creator of all things.”<sup>48</sup> Similarly, Aquinas wrote that “‘Wisdom’ has likeness to the heavenly Son, as the Word, for a word is nothing but the concept of wisdom.”<sup>49</sup> Furthermore, Aquinas equated the Son as the Word with Plato’s Ideas as exemplar forms by using the opening verse of the Gospel of John:<sup>50</sup> “In the Platonic books also we find, *In the beginning was the word*... meaning the ideal type whereby God made all things.”<sup>51</sup> This means that Wisdom is like the Son as the Word, and the Word is the exemplar forms, so Aquinas related Wisdom to the exemplar forms using the New Testament also. That is, Aquinas identified created wisdom with exemplars or patterns for creation from both Testaments of the Bible, and personified created wisdom as Wisdom.<sup>52</sup> And, for Aquinas, Plato’s metaphor of the Ideas that God used to create the world is analogous to the metaphors of the wisdom of God or the word of God. Hence, regarding class two forms, Wisdom is a personification of the Ideas as exemplars in the mind of God.

For Aquinas, after Augustine and Aristotle,<sup>53</sup> a soul is the class two form of a living thing so that plants have a nutritive soul and animals have a sensitive soul that includes both the nutritive and sensitive principles.<sup>54</sup> Like animals, humans have a nutritive and a sensitive soul. However, God creates and infuses a rational soul (*anima rationalis*) at the final stage of gestation which thereafter includes the rational principle as well as the faculties of both

<sup>44</sup> Aquinas, *S.T.*, I, Q. 35, A1; Q. 84, A. 4. Also Paul T. Durbin (in Aquinas, *S.T.*, ed. Gilby, vol. 12, 193): Participation is “a technical term in Plato’s thought.” And W. D. Hughes, *ibid.*, vol. 23, 253.

<sup>45</sup> Aquinas, *S.T.*, I, Q. 44, A4; *Summa Contra Gentiles*, IV, xix. For classes of causes, Wawrykow, *Thomas Aquinas*, 19.

<sup>46</sup> Aquinas, *S.T.*, I-II, Q. 93, A. 1; Inglis, *Thomas Aquinas*, xx. For Aquinas (I-II, Q. 90, A. 4), law generally is “a kind of rational ordering for the common good” (Stump, *Aquinas*, 25).

<sup>47</sup> Aquinas, *S.T.*, I, Q. 19, A. 1. Thomas Gilby in Aquinas, *S.T.*, ed. Gilby, vol. 28, 166, 190. Intrinsic teleology compares with extrinsic teleology which refers to something which serves as a function for something else, such as the function of the heart contributing to the circulation of the blood. Andrew Woodfield in Craig, *Routledge Encyclopedia of Philosophy*, vol. 9, 295-297.

<sup>48</sup> Aquinas, *S.T.*, I-II, Q. 93, A. 1.

<sup>49</sup> Aquinas, *S.T.*, I, Q. 39, A. 8.

<sup>50</sup> Cf. John 1:1: “In the beginning was the Word, and the Word was with God, and the Word was God.”

<sup>51</sup> Aquinas, *S.T.*, I, Q. 32, A. 1, Reply 1.

<sup>52</sup> Aquinas, *S.T.*, I, Q. 22, A. 2.

<sup>53</sup> Aristotle, *De Anima*, trans. Moerbeke, 196-203.

<sup>54</sup> Aquinas, *S.T.*, I, Q. 75, A. 1; Kretzmann in Kretzmann and Stump, *Cambridge Companion to Aquinas*, 128-131.

the nutritive and sensitive souls.<sup>55</sup> A human soul, then, is the inborn, natural form of a human,<sup>56</sup> as contrasted with supernatural grace which is considered below.<sup>57</sup> The human soul is often referred to as the rational soul, and the rational part of the human soul is sometimes called the *mens* (spirit or mind).<sup>58</sup> The *Aurora* also says that man has a rational soul (see 3.4).

According to Aquinas, after Augustine, God is a Trinity of Father, Son and Holy Spirit which are of one essence called Wisdom.<sup>59</sup> While the persons of the Trinity are of one essence, they are distinguished by their relationships. The Father is distinguished from the Son by the opposite relations brought about by their different origins: the Father is begotten of none and the Son is begotten of the Father.<sup>60</sup> The Holy Spirit proceeds from both the Father and the Son, and the Son and the Holy Spirit are also distinguished from each other by opposite relations due to their different origins.<sup>61</sup> There is an image of the Trinity in the mind of man (the God-image), which comprises intellect, memory and will. This means that the rational soul is made to the image of God: that “God created man to his image” (Gen. 1:27) means not that man is like God in body, but that “we are like God chiefly in our intellect, because we are the image of God in our mind (*mentum*), as Augustine says.”<sup>62</sup> Whereas in animals the God-image is only a trace,<sup>63</sup> in man an imitation or imperfect likeness of God is impressed on the rational soul or mind by *procession* and participation.<sup>64</sup> In this context, procession is an emanation existing in God which, by participation, is understood by the *powers* or faculties of the mind.<sup>65</sup> And, faculties are inborn abilities to conduct certain kinds of psychological operations.<sup>66</sup>

However, the Trinity is “more in actual understanding [of the intellect] and will.”<sup>67</sup> Hence, there are two processions in God, so that Wisdom is participated as two different

---

<sup>55</sup> Aquinas, *S.T.*, I, Q. 76, A. 3; Q. 100, A. 1; Q. 118, A. 2, Reply 2. Also Kretzmann in Kretzmann and Stump, *Cambridge Companion to Aquinas*, 131-133; Pasnau, *Thomas Aquinas on Human Nature*, 103.

<sup>56</sup> Aquinas, *S.T.*, I-II, Q. 63, A. 1.

<sup>57</sup> Timothy Suttor in Aquinas, *S.T.*, ed. Gilby, vol. 11, 272.

<sup>58</sup> O'Connor in Aquinas, *S.T.*, ed. Gilby, vol. 24, 155.

<sup>59</sup> Aquinas, *S.T.*, I, Q. 39, A. 2, A. 7; Q. 37, A. 1.

<sup>60</sup> White, “Kinds of Opposites,” 143, 7. It had been held since Aristotle that father and son, as well as husband and wife, and lover and beloved, are examples of relative opposites, not because they have different qualities, but because they have opposite relations, in this case paternity and filiation.

<sup>61</sup> Aquinas, *S.T.*, I, Q. 28, A. 1; Q. 30, A. 2; Q. 36, A. 2.

<sup>62</sup> Aquinas, *S.T.*, I, Q. 14, A. 2, Obj. 3. So also *ibid.*, Q. 93, A. 2; A. 6, Reply 1.

<sup>63</sup> Aquinas, *S.T.*, I, Q. 45, A. 7. Kerr, *After Aquinas*, 126.

<sup>64</sup> Aquinas, *S.T.*, I, Q. 93, A. 1; A. 6; A. 7, Reply 1, 3; A. 8, Reply 3.

<sup>65</sup> Aquinas, *S.T.*, I, Q. 27, A. 2. Ceslaus Velecky in Aquinas, *S.T.*, ed. Gilby, vol. 6, 161.

<sup>66</sup> Paul T. Durbin in Aquinas, *S.T.*, ed. Gilby, vol. 12, 189.

<sup>67</sup> Aquinas, *S.T.*, I, Q. 93, A. 6; Q. 93, A. 7, Reply 1, 3; Q. 93, A. 8, Reply 3; I-II, Q. 4, A. 3; Q. 80, A. 2. Also, Paul T. Durbin in Aquinas, *S.T.*, ed. Gilby, vol. 12, 191.

conceptions by the mind:<sup>68</sup> the Son proceeds as the Word as a conception of the intellect; and the Holy Spirit proceeds as Love of the will which is the rational part of the appetite.<sup>69</sup> Consequently, discursive knowing and loving are natural in humans.<sup>70</sup> The *Aurora* also identifies these two processions in God (see 3.4, A.2).

Aquinas derived his understanding of the intellectual faculty from Aristotle who understood *nous* to be the distinctive faculty of the human soul and, like Plato, associated *nous* with the thinking of incorporeal forms.<sup>71</sup> Aquinas adopted Aristotle's systematic concept of *nous* for which he used the Latin term *intelligentiam* which is translated as understanding and means intuition.<sup>72</sup> Therefore, understanding participates class three forms and, according to Aquinas, understanding is one of four 'habits' possessed of the intellect, as we will see below. Hence, the types are held as principles by the intellect.

According to Aristotle, as followed by Aquinas,<sup>73</sup> the intellect and appetite interact to make a choice which determines behaviour.<sup>74</sup> While only man has intellect, all animals have appetite which includes a rational will. For Aquinas, the appetite is inclined to the universal good (the end, final cause or principle of perfection); and is comprised of the natural appetite due to the exemplar form (e.g., for something to eat), the sensitive appetite of desire and anger (e.g., for meat as food to eat), and the rational appetite or will (e.g., for lean meat that is judged to be healthy food).<sup>75</sup> The will is the 'first mover' of the soul and inclines the other faculties to what is good for the person, including operation of the intellect.<sup>76</sup> The intellect generates a likeness of objects and renders objects intelligible.<sup>77</sup> It is the cognitive faculty of the soul and is inclined to truth, which is conformity of thought with things.<sup>78</sup> By an act of comparison, the intellect judges things to be 'good' or 'evil',<sup>79</sup>

<sup>68</sup> Aquinas, *S.T.*, I, Q. 13, A. 12; Q. 37, A. 1.

<sup>69</sup> Aquinas, *S.T.*, I, Q. 36, A. 2; Q. 45, A. 7.

<sup>70</sup> Wawrykow, *Thomas Aquinas*, 98.

<sup>71</sup> A. A. Long in Craig, *Routledge Encyclopedia of Philosophy*, vol. 7, 43-44.

<sup>72</sup> Aquinas, *S.T.*, II-II, Q. 49, A. 2. Also A. A. Long, in Craig, *Encyclopedia*, vol. 7, 43; Popper and Eccles, *The Self and its Brain*, 44.

<sup>73</sup> In his Commentary to Aristotle's *De Anima* (e.g., 471), Aquinas identified that the two principles of behaviour are the intellect and the appetite. See also, Aristotle, "Nicomachean Ethics," Book 6, Chapter 2 in *The Works of Aristotle*, vol. 2, 387-8; Aquinas, *S.T.*, I-II, Q. 13, A. 1.

<sup>74</sup> Aristotle as read by Aquinas (*De Anima*, 458-60, 468-70, 477-78), identified that intellect and appetite interact to provide movement to a last end (i.e., teleological behaviour): the desired object is a source of stimulation to the appetite which motivates the intellect, and the practical intellect commands the appetite regarding pursuit or avoidance. Hence, Aquinas (*S.T.*, I-II, Q. 1, A. 1): "free choice is called 'the power of will and reason'."

<sup>75</sup> Aquinas, *S.T.*, I, Q. 80, A. 1; I-II, Q. 8, A. 1. Kretzmann in Kretzmann and Stump, *Cambridge Companion to Aquinas*, 144-145.

<sup>76</sup> Aquinas, *S.T.*, I-II, Q. 1, A. 1; Q. 9, A. 1; Q. 17, A. 1.

<sup>77</sup> Aquinas, *S.T.*, I, Q. 27, A. 4. Also T. C. O'Brien in Aquinas, *S.T.*, ed. Gilby, vol. 7, 270.

<sup>78</sup> Aquinas, *S.T.*, I, Q. 16, A. 1; Q. 79, A. 8. White, "Thomism and 'Affective Knowledge'," Part 2, 129; Pasnau, *Thomas Aquinas on Human Nature*, 299.

<sup>79</sup> Aquinas, *S.T.*, I, Q. 83, A. 1.

and commands the will accordingly.<sup>80</sup> This is the knowledge of good and evil for which Adam and Eve were expelled from Paradise. Following this conscious decision, the will inclines the person to an object apprehended as ‘good’ or repels the subject from an object apprehended as ‘evil’.<sup>81</sup> Whereas the intellect uses reasoning, the will uses an affective approach, the most basic of which is love.<sup>82</sup> An act of the intellect (i.e., reason) precedes an act of the will, and conversely, so that: “the reason reasons about willing and the will wills to reason.”<sup>83</sup> There is, therefore, a sequence of will – intellect (perception) – intellect (judgement) – will, and this sequence was known to the Greeks.<sup>84</sup> Aquinas gave more consideration to the intellect than the will because “the procession of the Word ... is the more known to us” and we lack the vocabulary to describe the will.<sup>85</sup> Hence, Aquinas’s understanding of intellect is considered next before considering the interaction of intellect and will.

Aquinas, after Aristotle, considered the intellect as two parts distinguished by their objectives:<sup>86</sup> The speculative intellect apprehends the Ideas as the principle of meaning in order to obtain truth; the practical intellect cognizes the Ideas as principles of natural law from which to motivate behaviour.<sup>87</sup> Hence in man, Wisdom as the Ideas in the mind of God is participated by the intellect in two ways:

1. The types are the principle of both making and knowing the world: “Ideas are types existing in the Divine mind, as is clear from Augustine. ... As ideas, according to Plato, are principles of the knowledge of things and their generation, an idea has this twofold office, as it exists in the mind of God. So far as the idea is the principle of the making of things, it may be called an exemplar, and belongs to practical knowledge. But so far as it is a principle of knowledge, it is properly called a type, and may belong to speculative knowledge also.”<sup>88</sup> That is, the Son proceeds by way of the speculative intellect as the Word, and in the Word are the types which are principles of the knowledge of things.<sup>89</sup>
2. The types are a divine law that orders the world to the good and inclines things to operate toward their own end. That is, Wisdom as divine law provides natural precepts

---

<sup>80</sup> Aquinas, *S.T.*, I-II, Q. 17, A. 5.

<sup>81</sup> Aquinas, *S.T.*, I, Q. 27, A. 4.

<sup>82</sup> V. J. Bourke in Marthaler, *New Catholic Encyclopedia*, vol. 14, 719; White, “Kinds of Opposites,” 149.

<sup>83</sup> Aquinas, *S.T.*, I-II, Q. 17, A. 1.

<sup>84</sup> Moravcsik (in Anton and Kustas, *Essays in Ancient Greek Philosophy*, 286-7) has shown that Plato used this sequence in the *Symposium* and other of his Dialogues.

<sup>85</sup> Aquinas, *S.T.*, I, Q. 37, A. 1.

<sup>86</sup> Aquinas, *S.T.*, I, Q. 79, A. 11.

<sup>87</sup> Aquinas, *S.T.*, I-II, Q. 94, A. 2; Stump, *Aquinas*, 25.

<sup>88</sup> Aquinas, *S.T.*, I, Q. 15, A. 3. See also Boland, *Ideas in God*, 230.

<sup>89</sup> Aquinas, *S.T.*, I, Q. 36, A. 2; Q. 93, A. 8, Reply 4; Q. 115, A. 2.

for “all actions and movements” to the practical intellect.<sup>90</sup> Hence, “the type in the mind of the doer of something to be done is a kind of pre-existence in him of the thing to be done.”<sup>91</sup> We have seen above that things formed by Wisdom are teleological, and we have now seen that Wisdom proceeds to the practical intellect as a natural law, so that for Aquinas human nature is teleological.<sup>92</sup>

According to Aquinas the mind is initially like a ‘blank slate’ which is informed by both divine Wisdom (i.e., the types) and by experience.<sup>93</sup> Aquinas wrote that “every speculative cognition is derived from some entirely certain cognition with respect to which there can be no error. This is the cognition of the first universal principles, relative to which everything else that is cognized is examined ...”<sup>94</sup> Hence, Wisdom provides inerrant principles, which are apprehended by the habit of understanding or *nous*,<sup>95</sup> and from which a person may understand the world. The *Aurora* also says that Wisdom brings inerrant knowledge of God (see 3.4).<sup>96</sup> Aquinas, after Aristotle, compared the first principles to an intellectual light from God; and after Plato, he referred to God as the sun and the source of the light.<sup>97</sup> Aquinas, like Plato, understood that it is not possible to understand anything “unless there is prior cognition of the first, immediate principles.”<sup>98</sup> Acquisition of knowledge in the intellect is an iterative process of discursive syllogistic reasoning which proceeds from principles to conclusions regarding ‘singular’ or individual things.<sup>99</sup> This process of cognition is the basis of Aquinas’s theory of knowledge, which has been classified as classical foundationalism.<sup>100</sup> Knowledge, therefore, is predicated on the first principles of Wisdom, and because of this, “man understands through the [rational] soul.”<sup>101</sup>

According to Plato, as understood by Aquinas, the Ideas of God provide the intellect with copies of all the types that enable perception via the senses in man: “Now Plato held ... that the forms of things subsist of themselves apart from matter; and these he called ideas,

---

<sup>90</sup> Aquinas, *S.T.*, I-II, Q. 91, A. 2; Q. 93, A. 1.

<sup>91</sup> Aquinas, *S.T.*, I, Q. 23, A. 1.

<sup>92</sup> So Pasnau, *Thomas Aquinas on Human Nature*, 203-9. Also Honderich, *Oxford Companion to Philosophy*, 868.

<sup>93</sup> Aquinas, *S.T.*, I, Q. 12, A. 13; I-II, Q. 91, A. 3, Reply 1; III, Q. 9, A. 1; Pasnau, *Thomas Aquinas on Human Nature*, 326.

<sup>94</sup> Aquinas, *Quaestiones Disputatae de Veritate*, 16.2c in Pasnau, *Thomas Aquinas on Human Nature*, 308.

<sup>95</sup> Aquinas, *S.T.*, II-II, Q. 1, A. 4.

<sup>96</sup> St. Thomas, *Aurora*, 41.

<sup>97</sup> Aquinas, *S.T.*, I, Q. 79, A. 3, 4, 5.

<sup>98</sup> Aquinas, *Sententia Super Posteriora Analytica*, II. 20 in Stump, *Aquinas*, 222.

<sup>99</sup> Aquinas, *S.T.*, I-II, Q. 90, A. 1, Reply 2; Q. 91, A. 3; Stump, *Aquinas*, 19.

<sup>100</sup> E.g. Stump, *Aquinas*, 223-35. See also Pasnau, *Thomas Aquinas on Human Nature*, 308.

<sup>101</sup> Aquinas, *S.T.*, I, Q. 75, A. 2, Reply Obj. 2.

by participation of which he said our intellect knows all things.”<sup>102</sup> However, we have seen that for Aquinas the types are not of single objects but instead provide principles of knowledge which in turn allow for knowledge of individual corporeal things by discursive reasoning.<sup>103</sup> We have seen that the intellect renders objects intelligible, and Aquinas explained that this is because both the structure of the world and the mind of man are characterized by the Ideas of God: “these forms are participated both by our soul and by corporeal matter: by our soul, for knowing, and by corporeal matter for being; so that just as corporeal matter by participating the idea of a stone becomes this stone, so our intellect, by participating the idea of a stone, is made to understand a stone.”<sup>104</sup> Hence, the Ideas of God that are participated by the physical world are also participated as principles by the rational mind which may thereby understand the nature of experienced things.<sup>105</sup>

According to Aquinas, humans have ‘habits’ which are inborn, acquired, or imparted dispositions of the rational soul that provide habitual operation to a faculty such as the intellect or the appetite (which includes the will).<sup>106</sup> A habit which inclines a faculty to the good is called a virtue and one which inclines a faculty to evil is a vice.<sup>107</sup> There are two main groups of inborn natural virtues: intellectual virtues and moral virtues.<sup>108</sup> The intellectual virtues are wisdom, understanding and *scientia* which come from the speculative intellect;<sup>109</sup> and prudence which comes from the practical intellect.<sup>110</sup> Man “has ‘understanding’ (*intelligentiam*) as regards the knowledge of principles; he has ‘science’ (*scientiam*) as regards knowledge of conclusions; he has ‘wisdom’ (*sapientiam*), according as he knows the highest cause; he has ‘counsel’ (*consilium*) or ‘prudence’ (*prudentiam*), according as he knows what is to be done. But God knows all these by one single act of knowledge (*cognitione*).”<sup>111</sup> Virtues which originate in the intellect develop from a natural propensity and begin with principles of knowledge and behaviour that are instilled naturally in the intellect.<sup>112</sup> Wisdom provides first principles to the intellectual

---

<sup>102</sup> Aquinas, *S.T.*, I, Q. 84, A. 5.

<sup>103</sup> Aquinas, *S.T.*, I, Q. 84, A. 1, 3.

<sup>104</sup> Aquinas, *S.T.*, I, Q. 15, A. 3; Q. 84, A. 4.

<sup>105</sup> Aquinas, *S.T.*, I, Q. 75, A. 2, 6; Q. 76, A. 1, 3; Q. 93, A. 2.

<sup>106</sup> Timothy Sutor in Aquinas, *S.T.*, ed. Gilby, vol. 11, 271.

<sup>107</sup> Wawrykow, *Thomas Aquinas*, 167.

<sup>108</sup> Aquinas, *S.T.*, I-II, Q. 63, A. 1.

<sup>109</sup> *Scientia* is usually translated as ‘knowledge’ but may also be translated as ‘science’. Consequently, *scientia* is usually not translated here. According to Stump (*Aquinas*, 222, 549, n. 7), *scientia* is best translated as ‘science’ and this is the word used in the English translation of the *Aurora* used for this thesis.

<sup>110</sup> Aquinas, *S.T.*, I, Q. 14, A. 1, Reply 2. Art is a fifth virtue (regarding how a thing is to be made) of the intellect; however, it is treated separately by Aquinas and not mentioned in the *Aurora*, so it is not considered here.

<sup>111</sup> Aquinas, *S.T.*, I, Q. 14, A. 1.

<sup>112</sup> Aquinas, *S.T.*, I-II, Q. 63, A. 1. Marthaler, *New Catholic Encyclopedia*, vol. 5, 744.

virtues, and prudence in turn directs the moral virtues.<sup>113</sup> There are four moral cardinal virtues that perfect either the rational appetite (i.e., the will) or the sensitive appetite:<sup>114</sup> Prudence, which is also counted as a moral virtue, is the first of the cardinal virtues.<sup>115</sup> The second is justice which perfects the will regarding correct moral behaviour with other people,<sup>116</sup> and the remaining two perfect the sensitive appetite: temperance perfects the concupiscible faculty,<sup>117</sup> and fortitude perfects the irascible faculty.<sup>118</sup> Wisdom and Prudence also direct behaviour in the *Aurora* (see 3.4).<sup>119</sup>

However, the rational part of the soul, including the virtues of the intellect and the will, is capable of error.<sup>120</sup> Error of the natural faculties can be overcome by a union with God in three related supernatural ways that are distinct from the natural soul:<sup>121</sup>

1. There is infused (*infusis*, ‘poured in’) grace, which “is a light of the soul” that perfects human nature.<sup>122</sup> To do so, grace establishes “a kind of spiritual marriage” between God and the soul that enables participation of both theological virtues and indwelling of the Holy Spirit.<sup>123</sup>
2. There are three supernatural theological virtues which are optionally infused by the grace of God:<sup>124</sup> faith is a habit which enlightens the intellect with knowledge of God in preparation for hope and charity which are of the will;<sup>125</sup> hope is the expectation of attaining the difficult but possible vision of God by charity;<sup>126</sup> and charity is the love of friendship with God by the indwelling of the Holy Spirit as the beloved is in the lover.<sup>127</sup> However, these two ways do not provide autonomy, hence

<sup>113</sup> Aquinas, *S.T.*, I-II, Q. 57, A. 2, Reply 1; Q. 58, A. 2, Reply 4.

<sup>114</sup> Aquinas, *S.T.*, I-II, Q. 61, A. 1.

<sup>115</sup> Aquinas, *S.T.*, I-II, Q. 58, A. 3, Reply 1.

<sup>116</sup> Wawrykow, *Thomas Aquinas*, 168.

<sup>117</sup> The concupiscible faculty is the sensitive appetite which provides the inclination to seek what is suitable and pleasurable and avoid what is harmful and painful (i.e., pursuit / avoidance instincts). The passions (or emotions) associated with concupiscible are: joy and sadness, love and hate, desire and repugnance. (Kretzmann in Kretzmann and Stump, *Cambridge Companion to Aquinas*, 145; W. D. Hughes in Aquinas, *S.T.*, ed. Gilby, vol. 23, 252.)

<sup>118</sup> The irascible faculty is the sensitive appetite which provides the inclination to resist and overcome that which deters access to the suitable good and promotes that which deters access to the harmful evil (i.e., competition, aggression and defense instincts). The passions associated with the irascible are: daring and fear, hope and despair, and anger. (Kretzmann in Kretzmann and Stump, *Cambridge Companion to Aquinas*, 145; W. D. Hughes in Aquinas, *S.T.*, ed. Gilby, vol. 23, 252.)

<sup>119</sup> St. Thomas, *Aurora*, 39.

<sup>120</sup> Aquinas, *S.T.*, I, Q. 79, A. 4; I-II, Q. 19, A. 5, 6.

<sup>121</sup> Aquinas, *S.T.*, II-II, Q. 23, A. 2.

<sup>122</sup> Aquinas, *S.T.*, I, Q. 1, A. 8, Reply 2; Q. 12, A. 13; I-II, Q. 110, A. 1. Wawrykow, *Thomas Aquinas*, 98.

<sup>123</sup> Aquinas, *S.T.*, I, Q. 95, A. 1, Obj. & Reply 5; I-II, Q. 109, A. 1. Wawrykow, *Thomas Aquinas*, 63-68.

<sup>124</sup> Wawrykow, *Thomas Aquinas*, 155.

<sup>125</sup> Aquinas, *S.T.*, II-II, Q. 4, A. 1; *Quaestiones Disputatae de Virtutibus*, “On the Virtues in General,” A. 10. Wawrykow, *Thomas Aquinas*, 56, 154.

<sup>126</sup> Aquinas, *S.T.*, II-II, Q. 17, A. 1; Wawrykow, *Thomas Aquinas*, 69, 154-5.

<sup>127</sup> Aquinas, *S.T.*, II-II, Q. 23, AA. 1, 2; Wawrykow, *Thomas Aquinas*, 22, 154.



3. There is a continuing divine tutelage that is given by seven Gifts of the Holy Spirit which, together with the first principles provided by Wisdom to the natural virtues, provide for free choice.<sup>128</sup> The Holy Spirit also conducts the spiritual marriage in the *Aurora* (see 3.3).<sup>129</sup>

The above considers Wisdom proceeding in the Son to the intellect, and Wisdom also proceeds in the Holy Spirit who is participated by the will.<sup>130</sup> According to Aquinas, the inadequacy of the intellect may be overcome by the divine prompting (*instinctu divino*) or divine inspiration (*inspiratione divina*) of the Holy Spirit. Man is “disposed to become amenable to the Divine inspiration” by the seven supernatural gifts (*donis*) that are habits infused by God and that perfect the acquired natural virtues.<sup>131</sup> Four gifts are associated with the intellect and three are associated with the appetite. The four gifts which help overcome the shortcomings of the intellect are: wisdom, understanding and *scientia* of the speculative intellect, which provide divine wisdom to virtues of the same name; and counsel which perfects the virtue of prudence of the practical intellect. The other three gifts provide the appetite with divine wisdom as an alternative standard to the reason of the intellect.<sup>132</sup> The gift of piety perfects the virtue of justice which in turn perfects the will regarding correct moral behaviour with other people. The remaining two perfect the sensitive appetite: the gift of fear perfects the virtue of temperance which in turn perfects the concupiscible faculty (desire); and the gift of courage perfects the virtue of fortitude which in turn perfects the irascible faculty (anger).<sup>133</sup> The gifts also perfect the theological virtues: faith is perfected by the gifts of understanding and *scientia*, hope (like temperance) is perfected by the gift of fear, and charity is perfected by the gift of wisdom.<sup>134</sup> The seven gifts are also related to the virtues in the *Aurora* (see 3.4).<sup>135</sup>

In summary, according to Aquinas, Wisdom of the Old Testament corresponds to Plato’s Ideas of God. Both Wisdom and the Ideas are used by God to form the world, and they are also represented in the human mind. Additionally, for Aquinas Wisdom proceeds as a duality of the Son and the Holy Spirit who are participated by the intellect and the will respectively. Aquinas took his psychology of the intellect and will from Aristotle’s *De*

<sup>128</sup> O’Connor in Aquinas, *S.T.*, ed. Gilby, vol. 24, xiii-xix.

<sup>129</sup> St. Thomas, *Aurora*, 87.

<sup>130</sup> Aquinas, *S.T.*, I, Q. 1, A. 6, Reply 3.

<sup>131</sup> Aquinas, *S.T.*, I-II, Q. 63, A. 1; Q. 68, A. 1-3. T. C. O’Brien in Aquinas, *S.T.*, ed. Gilby, vol. 7, 264. Edward D. O’Connor in Aquinas, *S.T.*, ed. Gilby, vol. 24, xvi-xviii, 114, 131.

<sup>132</sup> Aquinas, *S.T.*, I-II, Q. 68, A. 1; Stump, *Aquinas*, 61; Edward D. O’Connor in Aquinas, *S.T.*, ed. Gilby, vol. 24, 114.

<sup>133</sup> Aquinas, *S.T.*, I-II, Q. 68, A. 4. Wawrykow, *Thomas Aquinas*, 167-169.

<sup>134</sup> Wawrykow, *Thomas Aquinas*, 24, 60-1, 167-169; Edward D. O’Connor in Aquinas, *S.T.*, ed. Gilby, vol. 24, xvii, 130.

<sup>135</sup> St. Thomas, *Aurora*, 63, 65, 73.

*Anima*. Wisdom is participated as types by the understanding or intuition of the intellect; and Wisdom is participated as a divine instinct by the will. This explanation of Wisdom from the writings of Aquinas is used to explicate the *Aurora* in the running commentary in the Appendix and is consequently the underlying theology of the summaries of Wisdom and redemption in the *Aurora* in the next two sections. An evaluation of the applicability of the writings of Aquinas to the *Aurora* is given in section 3.4 below.

### 3.2. Wisdom and the *Aurora*

This section summarizes the nature of Wisdom identified by the explication of the text in the Appendix so that Wisdom may be compared with Jung's concept of the anima in the next chapter. Wisdom in the *Aurora* may be understood both from the Bible from which she is drawn, and from the writings of Aquinas which provide a contemporaneous theology that is relevant to the text. In the *Aurora*, as in the Wisdom literature of the Bible, Wisdom is a feminine personification of an intelligent omnipresent spirit that represents God. The *Aurora* tells the story of how Wisdom is united with a man by the process of redemption which is described in the next section.

The word 'wisdom' is used sixteen times in the *Aurora*, and of those ten refer to a feminine personification of Wisdom and six to knowledge in the human mind. Regarding Wisdom personified, in the second chapter, "What Wisdom Is," it is said that she is "the mother of all sciences," and "a gift and sacrament of God and a divine matter."<sup>136</sup> Wisdom personified is mentioned three times in the fifth chapter where she is associated with King Solomon, and where as a bride she calls to men to be her husband. Wisdom is mentioned four times in the fifth parable "Of the Treasure-House which Wisdom Built Upon a Rock,"<sup>137</sup> where she invites men to enter her house of divine knowledge. The remaining two references do not give specific information regarding the nature of Wisdom personified. Hence, the *Aurora* says that Wisdom is the divine source of science or knowledge, and that she seeks to be united with men and share that knowledge with them. Wisdom is, therefore, a personification of divine wisdom or knowledge, or the wisdom, knowledge or science of God (*scientia Dei*). Regarding the six instances of wisdom in the human mind, four of these refer to knowledge in a general sense, and wisdom is twice referred to as a spirit in the human mind which is considered in section 3.4 below. Wisdom as the personification of divine knowledge is paired with Prudence as the personification of practical knowledge. Together they direct behaviour towards the attainment of goals derived from the law of God which is classified as intrinsic teleology. This is compared with the teleological nature of archetypes such as the anima (see 4.2).

Wisdom in the *Aurora* represents three classes of *scientia* (science or knowledge). We have seen in the previous section that Wisdom is related to Plato's three classes of forms in the writings of Aquinas, and these three aspects of Wisdom are also represented in the

---

<sup>136</sup> St. Thomas, *Aurora*, 43.

<sup>137</sup> St. Thomas, *Aurora*, 101

*Aurora*: (1) According to Aquinas, wisdom is the types in the mind of God that existed before creation and time; and similarly in the *Aurora*, Wisdom is “the mother of all sciences,” and she says that “all science is hidden in me.”<sup>138</sup> (2) The description of Wisdom in the *Aurora* includes about a dozen paraphrases from Ecclesiasticus and so represents Wisdom as given in Ecclesiasticus; and according to Aquinas Wisdom in Ecclesiasticus is the exemplar forms which God created and “poured out” over the world.<sup>139</sup> (3) The description of Wisdom in the *Aurora* also represents Wisdom by using a dozen paraphrases from the Book of Wisdom. According to Aquinas the passage “Wisdom gave him the knowledge of holy things” from the Book of Wisdom (10:10) refers to divinely revealed knowledge in the human mind.<sup>140</sup> Hence, Wisdom in the *Aurora* represents each of Plato’s three classes of forms, which in Aquinas are the types in the mind of God that proceed as both exemplars which form the world, and types in the human mind. (Wisdom as class 1 and 3 forms is further compared in the *Aurora* and the writings of Aquinas in section 3.4 below.) That is, Wisdom participated with God in the creation of the world for which she is the prototype, and brings knowledge to the human mind that is consistent with the design of the world. These three classes in the *Aurora* and the writings of Aquinas are compared with the concept of psychic energy, and with the attributes of the anima in the writings of Jung in the next chapter.

Wisdom proceeds as the duality of the Son and the Holy Spirit, and is participated by the human soul which comprises the principles of the four elements. Both the *Aurora* and the writings of Aquinas refer to the concept of the Holy Trinity; and in the fourth parable of the *Aurora* the Father, Son and Holy Spirit are equated to body, spirit and soul respectively.<sup>141</sup> An explanation of the doctrine of the Trinity is given in the writings of Aquinas where Wisdom proceeds in both the opposites of the Son and the Holy Spirit which are participated respectively by the intellect and the will of the human mind. That is, Wisdom proceeds in the opposite conceptions of the Son and the Holy Spirit; and, by the common middle term of the Son and the Holy Spirit, the spirit and soul of the *Aurora* correspond to the intellect and will in the writings of Aquinas. Additionally, the fourth parable describes human development using the four elements of earth, water, air and fire, and it is deduced in the Appendix using the writings of Aristotle and Aquinas that the four elements are the principles of body, lower soul, higher soul and spirit respectively. These psychological concepts are compared with analytical psychology in the next chapter.

---

<sup>138</sup> St. Thomas, *Aurora*, 43, 143.

<sup>139</sup> Aquinas, *S.T.*, I, Q. 41, A. 3, Reply 4.

<sup>140</sup> Aquinas, *S.T.*, I, Q. 1, A. 2, A. 3.

<sup>141</sup> St. Thomas, *Aurora*, 83.

In the fourth parable also, Wisdom proceeding in the Holy Spirit conducts the process of redemption. In the fifth parable feminine Wisdom initiates a relationship with men, and in the seventh parable the female initiates the union of the spiritual female with the earthly male. Similarly in Greek and Roman mythology, Aurora “the goddess of the Dawn, like her sister the Moon, was at times inspired with the love of mortals.”<sup>142</sup> In particular this refers to her earthly lover Tithonus for whom Aurora obtained immortality. The Moon is the goddess Diana or Artemis whose opposite is the Sun, the god of which is Artemis’s brother Apollo or Helios.<sup>143</sup> In the fifth parable of the *Aurora*, however, the concepts of sun and moon are taken from Arabic alchemy but they also represent the opposites in God; and in the seventh parable, the female says that she is “coming forth as the Dawn [aurora],”<sup>144</sup> and that she has the attributes of both the sun and the moon. That is, in the *Aurora* Wisdom is differentiated as a pair of opposites, one of which also has the role of combining the opposites. The combining role is feminine rather than masculine, the Holy Spirit rather than the Son, and hence proceeding in the soul rather than the spirit.

Wisdom is primarily portrayed as a bride who seeks and obtains relations with men who in turn seek her. However, Wisdom is also referred to as “daughter,” and “my sister” by the male in the seventh parable,<sup>145</sup> and she is also maternal, for she is “the mother of the sun,” and “the mother of all sciences.”<sup>146</sup> Hence, Wisdom is represented in all four of the possible female family roles. This is compared with the anima that is often paired with the masculine animus, but also represents the female principle generally (see 4.4).

In summary, Wisdom in the *Aurora* is mostly depicted as a feminine personification that represents God. Hence, Wisdom is the personification of an intelligent omnipresent spirit that is the wisdom of God. Wisdom was involved with God in the creation of the world for which she is the prototype. Wisdom proceeds as a duality, which is referred to as the Son and the Holy Spirit, and also as the sun and the moon. Wisdom is participated as a duality by the human mind. Wisdom brings knowledge that is consistent with the design of the world, and in association with Prudence, directs teleological behaviour. Wisdom has two main roles in the *Aurora*: (1) she is the feminine aspect of a gendered pair who offers knowledge of God to men; and (2) Wisdom proceeding in the Holy Spirit conducts the process of redemption. Hence, Wisdom seeks and obtains relations with men who in turn

---

<sup>142</sup> Bulfinch, *Greek and Roman Mythology*, 166.

<sup>143</sup> Kerenyi, *The Gods of the Greeks*, 130-49.

<sup>144</sup> St. Thomas, *Aurora*, 139.

<sup>145</sup> St. Thomas, *Aurora*, 135, 145.

<sup>146</sup> St. Thomas, *Aurora*, 43, 51.

seek her. In the next section it is identified how Wisdom and the man in the *Aurora* are united in the redemption process.

### 3.3. Redemption and the *Aurora*

This section summarizes the process of redemption identified by the explication of the text in the Appendix so that redemption may be compared with analytical psychology in the next chapter. We have seen that feminine Wisdom in the *Aurora* is the source of divine knowledge and that she seeks to be united with men and share that knowledge with them. There is also a man who is removed from God by original sin, and he is consequently sick in body and soul. The man is distinguished from his soul by that which he refers to as “I”; hence, there is both the soul of the man and the ‘I’ of the man in the *Aurora*. The *Aurora* describes a process conducted by Wisdom proceeding in the Holy Spirit to the soul by which the ‘I’ of the man is reunited with feminine Wisdom and consequently with the wisdom of God.

The seven parables of the *Aurora* describe the redemption process of the man from different perspectives, although certain information is repeated in two or more of the parables or introductory chapters. In what follows, the perspective of each parable together with the contribution to an understanding of redemption is summarized from section A.2. This is followed by a summary of the redemption process compiled from the parables in section A.3. It is identified that redemption in the *Aurora* is a cyclic process comprising four stages.

The first parable is a discourse between the man of the *Aurora* and a masculine God in three parts. The first is a speech by the man of the *Aurora* who is in a state of original sin (denoted by black) and who says that his soul and body are corrupted by blackness. The second part is a speech by the Father who says that if the man follows the way of God he will establish a father-son relationship with God and have a spiritual life. At the third part the author says how the Son brings the seven gifts of the Holy Spirit to the human soul of the man which will remove the blackness from the soul (the whitening) and guide the man to the way of God.

The second parable is about the union of Wisdom and the Son who conceive a new soul to replace the corrupted soul. The speaker is a female lover who appears again in the seventh parable as the soul. Attainment of the rational faculty replaces the original justice of God so that the soul is corrupted by original sin. Wisdom proceeds in the Holy Spirit to the soul and unites with the Son. This union results in conception of a new rational soul to replace the old one, so the Son brings the law of God to the intellect of the man.

The third parable is about cleansing of sin by the Holy Spirit and the Son. The speaker is the man who says he is a captive of original sin. He is freed by the Holy Spirit who cleanses him of sin which is replaced by the spirit in his intellect.

The fourth parable identifies the correspondence of the doctrine of the Holy Trinity, the philosophical triad, and the doctrine of the four elements (see 3.2). Each of the seven gifts of the Holy Spirit mentioned in the first parable are described and related to the process of redemption. The Holy Spirit conducts a four-stage redemption process in which the soul of the man (water) is elevated from the body (earth) to the higher soul (air) and is united with the Son or intellectual principle (fire) before being returned to the body.

The fifth parable identifies how the spirit and soul of the man unite. Feminine Wisdom invites men to enter her house and see God “face to face.” To enter the house a man must transition from written law to divine knowledge that is brought by the Son and impressed on the heart by the Holy Spirit. The body and soul is kept in health by combining the opposites, warm and cold, and dry and humid. Wisdom says that she will unite with any man that enters the house. Entering the house means to understand the hidden elements fire and air, and thereby to see the opposite aspects of God denoted by sun and moon. This increased participation of the Son and the Holy Spirit by the spirit and soul of the man constitutes renewal of the human soul, which is referred to as “put on the new man” (Eph. 4:24).

The sixth parable identifies the process of redemption and renewal of the soul. The body and soul of the man is corrupt due to original sin. The principle of the body is earth; and the principles of soul and spirit are water, air and fire which are spiritual elements. All four elements are naturally in the earth which is the material of the man, and the elements are both the man and the principle of his development. Similar to the fourth parable, redemption is achieved “when thou hast water from earth, air from water, fire from air, earth from fire, then shalt thou fully and perfectly possess our art.”<sup>147</sup> This is expressed as an alchemical process in which water or soul is mixed with the body, the body is warmed with fire or spirit, the soul or water is evaporated from the body as fire, the soul and spirit then condenses and returns to the body. The cycle is also identified from the Pauline epistles where the initial state of the man is earthly death in Adam, and the final state is a spiritual life in Christ.

---

<sup>147</sup> St. Thomas, *Aurora*, 131. Also *ibid.*, 93.



The seventh parable is a discourse by a pair of female and male lovers. Dualistic language is used to describe both the union of a man and a woman, and the union of feminine Wisdom proceeding in the soul of the man and the 'I' of the man. Whereas the first parable is about the man, the seventh parable is about Wisdom; however, they progress through a similar process. In the seventh parable, the initial condition (denoted by black) is the state of corruption of the feminine soul. Wisdom is obscured by the sin in the soul of the man. Then there is the union of the female and the male. The female calls for men and the male responds, and subsequently the man is united with feminine Wisdom proceeding in the Holy Spirit to the soul. Consequently, the man is freed from the material world. Finally there is the generation of a new soul. The man becomes a spiritual being like Wisdom who elevates the man to the role of the Son or spirit. Wisdom in the soul and the man in the spirit conceive a new soul which has been whitened by the spirit. The new soul replaces the old soul as the form of the body.

From the above summaries of the parables it is seen that redemption of the man in the *Aurora* is the process of uniting his 'I' with Wisdom who proceeds as the principles of his spirit and soul, and that Wisdom is also the uniting principle proceeding to his soul. His redemption is conducted by Wisdom proceeding in the Holy Spirit participated by his soul, and comprises the following four stages of interaction of his 'I', soul and spirit (see A.3): The *first stage* (water from earth) denoted by black, is about the soul (water) acquiring evil or sin from the world (earth). The soul of the man is separate from God, which is original sin. The world deforms his soul which makes his body sick. The sin in his soul further separates him from Wisdom. The man is aware of the state of his body (earth) and lower soul (water). The *second stage* (air from water), is about cleansing the soul of evil, and raising the locus of the soul from the lower soul (water) to the higher soul (air). Wisdom proceeds in the Holy Spirit to the soul of the man, and prepares the 'I' of the man for a new spirit and soul. The body and soul are cleansed of sin, and the soul is raised in the body with fire. The *third stage* (fire from air), is about making the man spiritual, and uniting the soul (air) with the spirit (fire). Wisdom proceeding in the higher soul perfects the 'I' of the man with the spirit, so the man becomes spiritual. Wisdom as the feminine higher soul and the man as spirit are united in a spiritual marriage. The *fourth stage* (earth from fire), is about generation of a new spiritual human soul (fire), and returning the new soul to the body (earth). The soul and spirit are united and conceive a new spiritual human soul. The spiritual human soul is the new form of the mind and body of the man. The 'I' of the man is now more aware of the spirit (fire, sun) and higher soul (air, moon) from which he receives the wisdom of God.

In summary, the redemption process in the *Aurora* is conducted by Wisdom proceeding in the Holy Spirit to the soul of the man. The 'I' of the man is separated from God, and his soul is corrupted by the world. The Holy Spirit cleanses his soul, and raises his soul in the body. The 'I' of the man is united with his spirit, which means that he becomes spiritual like Wisdom in the soul. The spirit and the soul are united in a spiritual marriage, and they conceive a new human soul which replaces the old one. This process is compared with analytical psychology in the next chapter. First, however, the validity of this explanation is confirmed in the following final section of this chapter.

### 3.4. Evaluation of the Explication of the *Aurora*

This section confirms that the explication of Wisdom and redemption given in the Appendix and summarized in the previous two sections accurately identifies the intended meaning of those topics given in the *Aurora*. The writings of Aquinas are used to explicate the text, and the validity of the explication is determined by (1) the applicability of the writings of Aquinas to explicate the text, and (2) the subsequent fidelity of the explication of Wisdom and redemption to their intended meanings in the text. It is identified in the Introduction that the writings of Aquinas are hypothetically compatible with the *Aurora* and that it is necessary to show that the concept of Wisdom in the writings of Aquinas corresponds to the concept of Wisdom in the *Aurora*. The *Aurora* is revelatory and descriptive and not analytical or theoretical, so a comparison is made of the attributes and sources of Wisdom and does not consider Aquinas's reasoning or philosophy that relates to Wisdom but that cannot be related to the *Aurora*. Hence, the first task of this section is to show that the essential attributes of Wisdom given in the writings of Aquinas and summarized in section 3.1 may also be directly identified in the *Aurora*. The second task is to show that the meaning of Wisdom and redemption identified in the explication given in the Appendix and summarized in sections 3.2 and 3.3 agrees with the intended meaning in the *Aurora*. This is achieved by identifying essential attributes of Wisdom and redemption directly from the *Aurora* and comparing them with the explication. The method for independently identifying the intended meaning of essential attributes of Wisdom and redemption directly from the *Aurora* is given below.

## The Applicability of Using the Writings of Aquinas to Explicate the *Aurora*

The first task of this section is to summarize the attributes of Wisdom that are common to the *Aurora* and the writings of Aquinas. There are twenty-eight distinct topics identified in the Appendix that are in both the *Aurora* and the writings of Aquinas. Four of these topics are defining attributes of Wisdom which are identified in what follows, and which show that the concept of Wisdom in the writings of Aquinas corresponds to the concept of Wisdom in the *Aurora*.

1. Wisdom is the essence of God and forms the world. In the *Aurora*, Wisdom is an intelligent omnipresent feminine being drawn from the Wisdom literature, and “the mother of all sciences.”<sup>148</sup> Aquinas also drew the figure of Wisdom from the Wisdom literature and referred to feminine Wisdom as omnipotent and omnipresent,<sup>149</sup> and wrote that wisdom is eternal and existed before creation and time.<sup>150</sup> The *Aurora* draws the figure of Wisdom in part from about a dozen paraphrases from Proverbs. Proverbs 1-9 personifies Wisdom as a woman who was with God in the beginning,<sup>151</sup> and participated with God in the creation of the world,<sup>152</sup> such that the material world is fashioned in accordance with her principles. She is, therefore, “the perfect prototype of the created order.”<sup>153</sup> Accordingly, the female of the seventh parable says, “I am the whole work and all science is hidden in me,”<sup>154</sup> which again means that she is the wisdom of God which forms the world. Similarly, Aquinas quoted from Ecclesiasticus, which the *Aurora* refers to a dozen times, that Wisdom formed the world: “He [God] created her (namely, Wisdom) in the Holy Ghost, and He poured her out over all his works.”<sup>155</sup> Hence, Wisdom in both the *Aurora* and the writings of Aquinas is taken from the Wisdom literature where she is a personification of the essence of God that forms the world. Both the *Aurora* and the writings of Aquinas identify essential properties of Wisdom that are consistent with the Wisdom literature. Therefore,

---

<sup>148</sup> St. Thomas, *Aurora*, 43.

<sup>149</sup> Aquinas, *S.T.*, I, Q. 22, A. 2; Q. 41, A. 3; Q. 103, A. 8.

<sup>150</sup> Aquinas, *S.T.*, I, Q. 10, A. 5; Q. 27, A. 2; Q. 41, A. 3.

<sup>151</sup> Prov. 8:22: “The Lord possessed me in the beginning of his ways, before he made any thing from the beginning.” See also Ecclus. 1:1, 4.

<sup>152</sup> Prov. 8:30: “I was with him forming all things ...” See also Ecclus. 24:3-6 and Wis. 9:1-2. J. Martin C. Scott in Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 1162.

<sup>153</sup> Ronald E. Clements in Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 441, 4; D. F. Morgan in Bromiley, *International Standard Bible Encyclopedia*, IV, 1083; Mary Joan Winn Leith in Metzger and Coogan, *Oxford Companion to the Bible*, 800. See also Job 28.

<sup>154</sup> St. Thomas, *Aurora*, 56. Cf. Mercurius in Rhazis, *De Aluminibus et Salibus* (von Franz, *ibid.*, n. 56): “And I am the whole of that hidden thing and in me lieth hid the hidden wisdom.”

<sup>155</sup> Aquinas, *S.T.*, I, Q. 41, A. 3, Reply 4. Cf. Ecclus. 1:9, 10.

Wisdom in the *Aurora* and the writings of Aquinas is a personification of the essence of God that forms the world, as given in the Wisdom literature.

2. Wisdom as a personification of the essence of God proceeds to the human mind.

Wisdom is also portrayed in Psalms as a divine feminine figure who was present with God at creation. In paraphrases from Psalms in the *Aurora* Wisdom says, “Come ye to me and be enlightened, and your operations shall not be confounded.”<sup>156</sup> Wisdom is there seeking those who are worthy of her knowledge of God, and then says, “Come therefore, children, hearken to me; I will teach you the science of God [*scientiam Dei*],”<sup>157</sup> which according to Aquinas, is knowledge revealed by God.<sup>158</sup> Hence, in the *Aurora* Wisdom offers knowledge of God to men. Similarly Aquinas quoted from the Book of Wisdom, which the *Aurora* refers to twelve times, that in man “Wisdom gave him the knowledge [*scientiam*] of holy things.”<sup>159</sup> Aquinas also quoted from Wisdom 7:11 which is the opening line of the *Aurora*: “‘All good things came to me together with her,’ i.e. with divine wisdom, which consists in contemplating God.”<sup>160</sup> Hence, according to Aquinas also, feminine Wisdom provides the knowledge of God to man.

Furthermore, the *Aurora* says of Wisdom that “her beginning is the most true nature, whereof cometh no deceit,”<sup>161</sup> which means that the knowledge of God is inerrant. Similarly, Aquinas wrote that “Every speculative cognition is derived from some entirely certain cognition with respect to which there can be no error. This is the cognition of the first universal principles, relative to which everything else that is cognized is examined...”<sup>162</sup> This means that Wisdom proceeding as the knowledge of God or the types in the Son are inerrant principles to the intellect. Therefore, in both the *Aurora* and the writings of Aquinas feminine Wisdom is the source of inerrant knowledge of God.

3. Wisdom proceeds to the human mind as a duality. The dual nature of the knowledge of God is identified in the *Aurora* in two ways. In the first way, the *Aurora* says that “face

---

<sup>156</sup> St. Thomas, *Aurora*, 33. Cf. Psalm, 33:6 (von Franz, *ibid.*, n. 4): “Come ye to him [the Lord] and be enlightened: and your faces shall not be confounded.”

<sup>157</sup> St. Thomas, *Aurora*, 33. Cf. Psalm 33:12 (von Franz, *ibid.*, n. 6): “Come, children, hearken to me: I will teach you the fear of the Lord.”

<sup>158</sup> Aquinas, *S.T.*, I, Q. 1, A. 2.

<sup>159</sup> Aquinas, *S.T.*, I, Q. 1, A. 2, 3. Cf. Wis. 10:10: “She ... shewed him the kingdom of God, and gave him the knowledge of the holy things ...” The pronoun she (*haute*) is translated as ‘wisdom’ in the NRSV. A. Peter Hayman in Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 772.

<sup>160</sup> Aquinas, *S.T.*, I-II, Q. 4, A. 8.

<sup>161</sup> St. Thomas, *Aurora*, 41. Cf. Wis. 6:17-18 (von Franz, *ibid.*, n. 29): “For she goeth about seeking such as are worthy of her: and she sheweth herself cheerfully to them in the ways and meeteth them with all providence. For the beginning of her is the most true desire of discipline.”

<sup>162</sup> Aquinas, *Quaestiones Disputatae de Veritate*, 16.2c in Pasnau, *Aquinas on Human Nature*, 308.

to face and eye to eye they shall look upon all the brightness of the sun and the moon.”<sup>163</sup> This passage refers to perception of the knowledge of God from the Pauline epistles: “We see now through a glass in a dark manner; but then face to face” (1 Cor 13:12).<sup>164</sup> Hence, in the *Aurora*, the sun and the moon are dual elements of the knowledge of God. In the second way, the *Aurora* equates the Father, Son and the Holy Spirit to “body, spirit, and soul.”<sup>165</sup> So, just as the Father is associated with the body, the Son and the Holy Spirit are associated with the spirit and soul of the human mind. Hence, in the *Aurora*, Wisdom proceeds as a duality which is identified by sun and moon, and Son and Holy Spirit proceeding to spirit and soul.

According to Aquinas, the Son and the Holy Spirit are participated by the human or rational soul, and the *Aurora* also says that man comprises a corporeal body and a rational soul (*anima rationali*).<sup>166</sup> According to Aquinas the rational part of the human soul comprises intellect and will, and “the Son proceeds by way of the intellect as Word, and the Holy Ghost by way of the will as Love.”<sup>167</sup> That is, the *Aurora* identifies the knowledge of God as a duality variously described as sun and moon, and Son and Holy Spirit which are associated with the spirit and soul of the human mind; and Aquinas wrote that the Son and the Holy Spirit proceed to the intellect and will of the human mind. Therefore, in both the *Aurora* and the writings of Aquinas, the wisdom or knowledge of God is conceived as a duality.

4. Wisdom is associated with four ‘habits’ of the human mind: wisdom, prudence, *scientia*, and understanding. We have seen in section 3.1 that Aquinas identified seven gifts of the Holy Spirit. These gifts are mentioned in the *Aurora* where it is asked that “the seven gifts of the Holy Spirit may rest upon me.”<sup>168</sup> In the writings of Aquinas, four of the gifts correspond to intellectual virtues which apply to the speculative and practical intellect. According to Aquinas man “has ‘understanding’ (*intelligentiam*) as regards the knowledge of principles; he has ‘science’ (*scientiam*) as regards knowledge of conclusions; he has ‘wisdom’ (*sapientiam*), according as he knows the highest cause; he has ‘counsel’ (*consilium*) or ‘prudence’ (*prudentiam*), according as he knows what is to be done.”<sup>169</sup>

---

<sup>163</sup> St. Thomas, *Aurora*, 105.

<sup>164</sup> So Stephen C. Barton in Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 1343.

<sup>165</sup> St. Thomas, *Aurora*, 83.

<sup>166</sup> St. Thomas, *Aurora*, 83.

<sup>167</sup> Aquinas, *S.T.*, I, Q. 36, A. 2. Also *ibid.*, Q. 45, A. 7.

<sup>168</sup> St. Thomas, *Aurora*, 73. Cf. Isaías 11:2: “And the spirit of the Lord shall rest upon him.”

<sup>169</sup> Aquinas, *S.T.*, I, Q. 14, A. 1.

The *Aurora* also specifically refers to each of the four intellectual virtues or their associated gifts. The *Aurora* refers to personified Wisdom ten times, but also refers to “the spirit of this wisdom”,<sup>170</sup> that is, wisdom is also a spirit. The *Aurora* also pairs “the spirit of wisdom and understanding (*spiritu sapientiae et intellectus*)”;<sup>171</sup> that is, wisdom and understanding are both spirits. As spirits, wisdom and understanding could be either spirits that dwell in the mind such as the gifts of the Holy Spirit, or spirits that are faculties of the mind such as the virtues of the speculative intellect. The *Aurora* also identifies *scientia* as a “gift (*donum*) and sacrament of God.”<sup>172</sup> Hence, the three virtues of the speculative intellect or their associated gifts of the same name from the writings of Aquinas are also mentioned in the *Aurora* where they are referred to as either spirits or gifts.

The *Aurora* refers to prudence four times: Prudence is twice given as a feminine personification associated with Wisdom, and prudence is twice treated as an acquired virtue.<sup>173</sup> According to Aquinas, prudence is in the practical intellect and is perfected as a memory of conclusions derived from both reasoning from natural laws and from experience.<sup>174</sup> Similarly in the *Aurora*, Prudence is acquired by thought because “to meditate upon [Prudence] bringeth her to perfection.”<sup>175</sup> The *Aurora* also says that not only is Prudence acquired by thought, but Prudence subsequently directs behaviour as given by the recommendation “to think on her and she shall direct thy steps.”<sup>176</sup> Similarly according to Aquinas, Prudence directs behaviour because as “Augustine says: ‘Prudence is the knowledge of what to seek and what to avoid’.”<sup>177</sup> That is, prudence directs behaviour in order to arrange things towards the attainment of goals derived from divine Wisdom.<sup>178</sup> Hence, in both the *Aurora* and the writings of Aquinas prudence is acquired by thinking and directs behaviour according to goals which is intrinsic teleology. This topic is compared with the nature of the anima in the next chapter. Hence, the four intellectual virtues or gifts are linked in the *Aurora* as they are in the writings of Aquinas, and they are treated in a way that is consistent with the writings of Aquinas.

---

<sup>170</sup> St. Thomas, *Aurora*, 49.

<sup>171</sup> St. Thomas, *Aurora*, 77. Cf. Isaias. 11:2: “the spirit of wisdom and of understanding ...” Also Ecclus. 15:5. Aquinas (*S.T.* I-II, Q. 68, A. 1) distinguishes the Gifts from the virtues mentioned below because, like the *Aurora*, Isaias 11:2 refers to them as ‘spirits’ and hence of divine inspiration (*inspirazione divina*).

<sup>172</sup> St. Thomas, *Aurora*, 43.

<sup>173</sup> St. Thomas, *Aurora*, 39, 49, 53.

<sup>174</sup> Aquinas, *S.T.*, II-II, Q. 47, A. 2, 3, after Aristotle.

<sup>175</sup> St. Thomas, *Aurora*, 39.

<sup>176</sup> St. Thomas, *Aurora*, 39.

<sup>177</sup> Aquinas, *S.T.*, II-II, Q. 47, A. 1.

<sup>178</sup> Aquinas, *S.T.*, I, Q. 22, A. 1. See also Kerr, *After Aquinas*, 121.

In summary, there are four defining attributes of Wisdom that are in both the *Aurora* and the writings of Aquinas: (1) Wisdom is the essence of God and forms the world; (2) Wisdom proceeds to the human mind as inerrant principles of knowledge; (3) Wisdom proceeds to the human mind as a duality of the Son and the Holy Spirit; and (4) Wisdom is associated with four kinds of human knowledge: wisdom, understanding, *scientia*, and prudence. That is, Wisdom is drawn from the Wisdom literature in both the *Aurora* and the writings of Aquinas, and Wisdom has the same defining attributes in both the *Aurora* and the writings of Aquinas. Therefore, the concept of Wisdom in the *Aurora* corresponds to the concept of Wisdom in the writings of Aquinas. We have seen from the Introduction that the writings of Aquinas are hypothetically compatible with the *Aurora*, and the central theme of Wisdom in the *Aurora* corresponds to Wisdom in the writings of Aquinas. Therefore, the writings of Aquinas may be used to explicate the *Aurora* regarding Wisdom.



## **The Fidelity of the Explication to the Intended Meaning of the *Aurora***

The second task of this section is to identify defining attributes of Wisdom and redemption directly from the *Aurora*. These directly identified defining attributes confirm the explication of Wisdom and redemption using the writings of Aquinas in the running commentary of the Appendix. To identify meaning directly from the *Aurora*, it is necessary that the meaning is intrinsic to the *Aurora*, and that the meaning is not derived from another source such as the writings of Aquinas. Information that the *Aurora* imports with an excerpt from its source, such as the Bible, is intrinsic to the *Aurora*. The *Aurora* comprises excerpts from the Bible and alchemical sources that are usually not firmly linked and a rational theory is not given, so that the meanings in the *Aurora* are often not explicit. However, the *Aurora* describes Wisdom and redemption from various perspectives, so some topics are repeated in different chapters. This repetition enables meaning to be derived from what initially appears to be a low level of information in a series of relatively randomly selected passages compiled from excerpts and comments from the author. Such passages are not random if there are other similar passages that have the same or a logically connected meaning. (Inclusion of a passage is not necessarily random if it appears only once, in which case the passage may be explicated in the Appendix.) Such meaningfully associated passages constitute directly identified topics of the *Aurora* which may be compared with the explication of the same topic in the Appendix. The same duplication of meaning may also be identified in the Appendix. Here it is only necessary to show that defining attributes of Wisdom and redemption may be directly identified in the *Aurora* without using the writings of Aquinas. The nature of Wisdom is considered first followed by the process of redemption.

Wisdom is named ten times, and referred to in half of the chapters of the *Aurora*. Wisdom is identified as feminine in chapters 1, 5 and 10. She is identified as knowledge or wisdom of God in chapters 2 and 3, and as a spirit in chapters 3 and 8. In chapters 1 and 10 she seeks men, and in chapters 1 and 6 men seek her. That is, it is given in two or more chapters that Wisdom is knowledge of God and a feminine spirit that seeks men and men seek her, so this is directly identified from the *Aurora*. Furthermore, we have seen above that the *Aurora* attributes duality to the knowledge of Wisdom in the fifth parable which says that “face to face and eye to eye they shall look upon all the brightness of the sun and the moon.”<sup>179</sup> Additionally, the *Aurora* implicitly links Wisdom to the female of parables 2 and 7. In the seventh parable, the female discloses that she is “elect as the sun, fair as the

---

<sup>179</sup> St. Thomas, *Aurora*, 105.

moon”;<sup>180</sup> that is, Wisdom has the attributes of the sun and the moon. Hence, the sun and the moon are identified as dual elements of the knowledge of God in two parables, and this is therefore directly identified from the *Aurora*. We will also see that the sixth parable refers to the sun and the moon as sequential elements associated with the redemption process.

In summary, direct consideration of the *Aurora* identifies the defining attributes of Wisdom as the dualized wisdom of God, and a feminine spirit that seeks men and men seek her. The dual conceptions of Wisdom are identified as the sun and the moon. These same attributes of Wisdom are identified from the explication in the Appendix (see 3.2). There, the dual conceptions of Wisdom are also identified as the procession of the Son and the Holy Spirit to the spirit and the soul. Therefore, the explicated concept of Wisdom identified in the Appendix includes the same defining attributes of Wisdom that are directly identified from the *Aurora*. However, there are aspects of Wisdom that are stated only once in the *Aurora* that are verified or identified from the sources to the *Aurora*, such as the Bible, and writings of Aquinas. In particular, the *Aurora* does not reliably identify that Wisdom is a personification of the essence of God which forms the world, and the *Aurora* does not explicitly identify the procession of Wisdom in the Holy Spirit to the soul.

The process of redemption may also be directly identified in the *Aurora* which describes a cyclic four-stage process. The cycle is given in the fourth parable in a saying from Alphidius: “Earth is liquefied and turned into water, water is liquefied and turned into air, air is liquefied and turned into fire, fire is liquefied and turned into glorified earth.”<sup>181</sup> The same cycle is repeated in the sixth parable which ends by saying that “when thou hast water from earth, air from water, fire from air, earth from fire, then shalt thou fully and perfectly possess our art.”<sup>182</sup> In both cases, there are four stages in a closed ring which begins and ends with earth, and each stage begins with one of the hierarchical principles of the four elements which is transformed into a succeeding principle. Hence, the same process based on the doctrine of the four elements is identified in two parables and is therefore directly identified from the *Aurora*.

The *Aurora* links the four-stage process with the concept of redemption in the sixth parable using a series of four analogous paraphrases from the Pauline epistles. The second paraphrase links redemption with Adam and Christ: “for as in Adam all die, so also in

---

<sup>180</sup> St. Thomas, *Aurora*, 139.

<sup>181</sup> St. Thomas, *Aurora*, 93.

<sup>182</sup> St. Thomas, *Aurora*, 131.

Christ all men shall be made alive.”<sup>183</sup> That is, all die in the original sin of Adam, and all are made alive by sharing the Son in the state of redemption.<sup>184</sup> The last paraphrase links Adam and the Son with the doctrine of the four elements: “the first Adam and his sons took their beginning from the corruptible elements ... but the second Adam from pure elements entered into eternity.”<sup>185</sup> That is, Adam and his sons (i.e., humans) begin from the corruptible elements in a state of original sin, and by sharing the Son (i.e., the second Adam) humans shall be made alive from pure elements. Hence, the sixth parable links the elemental principles to the transition from the death of original sin to eternal life achieved by redemption. The sixth parable also identifies water, air and fire as the heavenly elements, and in the fourth parable “earthly things become heavenly ... by baptizing in water, in blood, and in fire.”<sup>186</sup> That is, if it is specified that blood is equivalent to water, then earthly things become heavenly by baptizing in the three heavenly elements. Hence, the elements of the four-stage process are linked with the concept of redemption in two linked parables of the *Aurora*. The initial state of original sin is associated with earth, death and corruption, the process of redemption is brought about by the pure or heavenly elements, and the state of redemption is associated with purity, life and eternity. Individual parts of the redemption process may also be directly identified in the *Aurora*.

Regarding the initial state, at the beginning of the first parable the man refers to a “cloud looming black over the whole earth.” The cloud is associated with death and corruption, for “the waters ... were putrefied and corrupted before the face of the lower hell and the shadow of death,” and ‘the waters’ have entered his feminine soul which is in hell, so that his body is sick.<sup>187</sup> Similarly, at the beginning of the seventh parable, the female says that she is “black and swarthy,” that ‘the waters’ have covered her face, and that her actions have defiled the earth which has “darkness over it.”<sup>188</sup> Hence, the black female in the seventh parable is the soul of the man which ‘the waters’ have covered in the first parable. The feminine soul is the black cloud of the first parable and has placed darkness over the man and the earth. That is, the first and seventh parables are complementary regarding the initial state, and both refer to the man and his feminine soul. The soul is black, there is corruption and death, the man is sick in body, and the earth has been blackened or

---

<sup>183</sup> St. Thomas, *Aurora*, 129. Cf. 1 Cor. 15:22: “And, as in Adam all die, so also in Christ all shall be made alive.”

<sup>184</sup> According to the *Aurora*, redemption leads to future resurrection, because the paraphrase of 1 Cor. 15:22 is followed by a paraphrase of the preceding verse: “For a man indeed came death, and by Jesus himself the resurrection of the dead.”

<sup>185</sup> St. Thomas, *Aurora*, 129. Cf. 1 Cor. 15:45-47: “The first man Adam was made into a living soul; the last Adam into a quickening spirit.”

<sup>186</sup> St. Thomas, *Aurora*, 85, 129.

<sup>187</sup> St. Thomas, *Aurora*, 57.

<sup>188</sup> St. Thomas, *Aurora*, 133.

darkened by the soul. Hence, the first and seventh parables, as well as the sixth parable, identify an initial state denoted by death and corruption, and also black or darkness. That is, a particular initial state is identified in two or more parables and is therefore directly identified from the *Aurora*. Also, the body of the man, denoted by earth, has gone to the state of being corrupted by ‘the waters’, so has gone to “water from earth.”<sup>189</sup> This indicates that the initial state is the end of the first stage of the four-stage redemption process.

Subsequent to the initial state of darkness, the *Aurora* uses dawn as a metaphor for a sequential process. The fourth chapter says that “the dawn is midway between night and day, shining with twofold hews, namely red and yellow; so likewise doth this science begat the colours yellow and red, which are midway between white and black.”<sup>190</sup> Similarly, the sixth parable says: “This earth, I say, made the moon in its season, then the sun arose, very early in the morning the first day of the week, after the darkness, which thou hast appointed therein before the sunrise, and it is night.”<sup>191</sup> That is, after the initial state of black or the darkness of night there is the dawn, followed by sunrise, white and day. The dawn is midway between night and day, and in both chapters comprises two parts: yellow and red, or moon followed by sun. Hence, four stages have been identified in two chapters: black, darkness or night; two parts of the dawn; and finally day or white. Furthermore, the two parts of the dawn are sequential because the earth (of which the body of the man is made) made the moon, and then the sun arose. We have seen directly from the fifth and seventh parables that the moon and the sun are the dual aspects of Wisdom. Hence, a four part metaphor of dawn has been identified in two or more chapters and is therefore directly identified in the *Aurora*. The first part is referred to as night, black or darkness; and black or darkness has been directly identified as the initial state of the man which is the stage of water from earth. Therefore, the four part metaphor of dawn is linked to the four-stage process based on the four elements.

Hence, the *Aurora* refers to a four-stage process based on the doctrine of the four elements that is linked to a metaphor of dawn and signs such as night, black or darkness, moon and sun, and day or white. Furthermore, the parables are related in a meaningful way. The first and seventh (i.e., last) parables are complementary dialogues in the first person and identify the process implicitly. The first parable is about the stages as they apply to the man, and the seventh parable is about the stages from the perspective of his soul. Three

---

<sup>189</sup> St. Thomas, *Aurora*, 131.

<sup>190</sup> St. Thomas, *Aurora*, 51.

<sup>191</sup> St. Thomas, *Aurora*, 125, 127. Also, *ibid.*, 121 (from the same parable): “the body, that is the earth.”

parables describe specific aspects of the process: the second parable is about the generation of a new soul, the third parable is about cleansing of the soul, and the fifth parable identifies how the spirit and soul of the man unite. The fourth and sixth parables use the same signifiers as the first and seventh parables, and explicitly describe the process using the doctrine of the four elements.

In summary, defining attributes of the concept of Wisdom are directly identified from the *Aurora* as the dual knowledge of God signified by sun and moon, and a feminine spirit that seeks men and men seek her. This description is identified from repeated information in two or more chapters of the *Aurora*, and without using the writings of Aquinas. The explication of Wisdom in the Appendix includes these defining attributes which are summarized in section 3.2. Similarly, the concept of redemption is directly identified from the *Aurora* as a four-stage cyclical process based on the doctrine of the four elements. The initial state of original sin is signified by black or night, and the process of redemption is described using dawn as a metaphor. The explication of the redemption process in the Appendix is based on this four-stage cycle (see 3.3).

The repetition of information in the *Aurora* means that the relevant passages are not random selections and that the information they contain is meaningful regarding these two main topics of the *Aurora*. In each case, the topic is repeated in different chapters, so they are separate entries that are associated by meaning rather than repetition of a single point for emphasis or effect only (e.g., “Hear ye, hear ye, hear ye”). The concepts of Wisdom and redemption identified from the explication using the writings of Aquinas agree with that identified directly from the *Aurora*. Therefore, the explication given in the Appendix is accurate regarding the topics considered in this section which are Wisdom and redemption. However, it has not been shown that further topics identified in the explication in the Appendix are accurate regarding the *Aurora*. For example, the concept of procession and participation from the writings of Aquinas shows that the spirit and soul of the *Aurora* are principles of mind, and this is a relevant link to the corresponding concepts of analytical psychology in the next chapter.

## 4. Analytical Psychology and the *Aurora Consurgens*

For the Scripture says, "God created man male and female";  
the male is Christ, the female the church.

Second Epistle of Clement to the Corinthians.<sup>1</sup>

The objectives of this thesis are to validate the assumption made by M.-L. von Franz (1915-1998) in her Commentary that Wisdom in the *Aurora* is a perception of a psychological factor called the 'anima' from the analytical psychology of C. G. Jung (1875-1961), and to show how that contributes to an understanding of redemption in the *Aurora*. In the previous chapter, the two fundamental concepts of Wisdom and redemption are summarized from the Appendix where the *Aurora* is explicated using the writings of St. Thomas Aquinas. This chapter relates these two concepts to similar concepts from analytical psychology which is used to identify the process of redemption as a spiritual marriage of God and a man, and the man and a woman. This is achieved by first showing that the explicated concept of the wisdom of God in the *Aurora* has a comparable concept in the writings of Jung. Then, the correspondence between the writings of Jung and the *Aurora* explicated by the writings of Aquinas is identified for progressively differentiated aspects of Wisdom, beginning with God and ending with her operation on earth. Comparison is made of the attributes of concepts such as Aquinas's types and Jung's archetypes to establish the relationship between the anima and Wisdom in the *Aurora*.

Therefore, the procedure in the following sections is to (1) show that the explicated concept of divine wisdom in the *Aurora* also applies to the writings of Jung, and identify concepts from the writings of Jung that are used in subsequent sections (the corresponding concepts from the writings of Aquinas are identified in section 3.1); (2) show that Jung's concept of archetypes corresponds to Aquinas's concept of types, which we have seen in the previous chapter are the essence of Wisdom; (3) identify that Wisdom as an angel in the *Aurora* is related to archetypes and their complexes; (4) show that Wisdom in the *Aurora* relates specifically to the anima archetype, which is the first objective of this thesis; and (5) show how the interaction of archetypes offers an explanation to the redemption of the man in the *Aurora*, which is the second objective of this thesis. First, however, there are a few introductory comments regarding influences on the writings of Jung.

---

<sup>1</sup> Quoted in Jung, C.W. 9ii, 41, n. 6. Clement of Rome (Clement I, 1<sup>st</sup> c.) was the fourth pope after St. Peter. While many writings are ascribed to Clement I, only the First Epistle to the Corinthians was by him.

Initially, Jung was influenced by Sigmund Freud (1856 – 1939) who he credited with several of the important discoveries regarding depth psychology, such as the unconscious in the field of psychology.<sup>2</sup> The present method uses the writings of Aquinas to explicate the *Aurora* so that it may be compared with the writings of Jung, and it is not necessary to additionally use the writings of Freud. Nevertheless, two examples of Freud’s influence provide a useful introduction to this chapter. According to William Placher, a Christian theologian, “much of Freud reads like an extended commentary on Augustine’s Confessions,”<sup>3</sup> and Stanley Stowers wrote that “as a historian I cannot imagine a Freud without an Augustine first. I cannot imagine the Augustine we know without Romans.”<sup>4</sup> Even Freud himself wrote, “All I have done – and this is the only thing new in my exposition – is to add some psychological foundation to the criticisms of my great predecessors.”<sup>5</sup> Because Jung was influenced by Freud, it follows that Jung also was influenced by historical precedent. We will see that Jung derived his concept of archetypes in part from Augustine; and according to Father Victor White O.P., a Thomist scholar and friend of Jung, Jung knew that his psychology was “less a new discovery than a rediscovery of ancient universal principles [of spirituality].”<sup>6</sup>

We have seen from Genesis 1-3 that the separation of God and man aligns with the separation of woman from the androgynous man, and that both pairs yearn to be reunited. It was mentioned that this is a hint regarding explaining redemption in the *Aurora*, which is the second objective of this thesis. One of Freud’s theories is that instincts are ‘conservative’, which means that instincts aim at restoring an earlier state of affairs.<sup>7</sup> When Freud considered the origin of the concept of reunion as the basis of the sexual instinct, he referred not to the separation of Adam and Eve, but to the story of Zeus cutting the androgyny in two from the writings of Plato. Once humans were divided in this way, quoted Freud from the *Symposium*, “the two halves embraced and entwined their bodies and desired to grow together again.”<sup>8</sup> This reference to the *Symposium* was published by Freud in 1920, and was referred to by Jung in a 1937 publication.<sup>9</sup> We will see that, in

---

<sup>2</sup> Stein, *Jung’s Map of the Soul*, 40-1. The relationship between Freud and Jung covered the period 1906 to 1913 (ibid.). Jung, C.W. 8, 210.

<sup>3</sup> Placher, *A History of Christian Theology*, 108.

<sup>4</sup> Stowers, *A Rereading of Romans*, 2.

<sup>5</sup> Freud, *The Future of an Illusion*, 35.

<sup>6</sup> White, “St. Thomas Aquinas and Jung’s Psychology,” 212. Also, Weldon, *Victor White: The Story of Jung’s ‘White Raven’*, 212.

<sup>7</sup> Santas, *Plato and Freud*, 160-1.

<sup>8</sup> Freud, *Beyond the Pleasure Principle*, 74. Freud also noted that “essentially the same theory is also to be found in the ... Brihad-Aranyaka Upanishad,” which he dated at no later than 800 B.C. (ibid., n. 1).

<sup>9</sup> Freud, *Jenseits des Lustprinzips (Beyond the Pleasure Principle)*; Jung, “Psychology and Religion” (the Terry Lectures), in C.W. 11. 47, n. 21.

analytical psychology, the union of male and female is a part of the process of the reunion of God and a man, and that this is related to redemption in the *Aurora*.



## 4.1. Jung on Wisdom

This section (1) shows that the concept of divine wisdom in the *Aurora* and the writings of Aquinas has a comparable concept in the writings of Jung, and (2) identifies further information from the writings of Jung that is used in the following sections to compare analytical psychology with the writings of Aquinas and the *Aurora*. We have seen that Jung drew from previous writers, but more from Plato and Augustine than from Aquinas or Aristotle. However, Father White provided a useful link from Aquinas to Jung. For example, Jung had reformulated Freud's concept of libido as a teleological libido or metaphysical Spirit, and wrote to White that "man's vital energy or libido is the divine pneuma."<sup>10</sup> White agreed, and wrote that Jung's libido is a "conception of absolute, undifferentiated, unspecified, formless energy."<sup>11</sup> Additionally, "that formless energy is synonymous with *actus purus* [pure act]," which in turn is what Aquinas called God.<sup>12</sup> That is, according to Jung and White, the procession in God that is *participated* (i.e., shared as a likeness) by the human mind in the writings of Aquinas is the same as Jung's concept of libido as a directional flow of psychic energy.<sup>13</sup>

We have seen that according to Aquinas after Plato, divine wisdom is the types in the mind of God that proceed both as exemplars that form the world and as types to the mind of man. Similarly Jung after Gerhard Dorn (16<sup>th</sup> c.), postulated a "potential world on the first day of creation" called the *unus mundus* (one world). This "transcendental psychophysical background corresponds to a 'potential world' in so far as all those conditions which determine the form of empirical phenomena are inherent in it." According to Jung, this "transcendental background [to empirical reality] can be expressed by Plato's parable of the cave."<sup>14</sup> The parable distinguishes Plato's three classes of forms using symbols, such as the sun to stand for the Ideas.<sup>15</sup> We have seen that the first class is the Ideas used by

---

<sup>10</sup> Lammers and Cunningham, *The Jung-White Letters*, 7; Rutte, "The Jung-White Friendship," 300. Also Jung, *C.W.* 5. 89; 9ii, 369.

<sup>11</sup> White, "The Frontiers of Theology and Psychology," 6. So also Jung *C.W.* 8. 56; and Lammers, *In God's Shadow*, 76.

<sup>12</sup> White, "The Frontiers of Theology and Psychology," 7. Aquinas, *S.T.*, I, Q. 2, A. 3; Q. 3, A. 2; Q. 54, A. 3, Reply 2. Referring to God as 'pure act' (*actus purus*) means that God is the infinite state of actuality. Therefore, unlike creatures, there is not potential (*potentia*) for more or less existence in God; that is, God is actuality without potential. The concepts of *actus* and *potentia* are from Aristotle. (Thomas Gornall in Aquinas, *S.T.*, ed. Gilby, vol. 4, 131. Also Aquinas, *S.T.*, I, Q. 14, A. 2.)

<sup>13</sup> Jung, *C.W.* 8, 3.

<sup>14</sup> Jung, *C.W.* 14, 768.

<sup>15</sup> According to Plato ("The Republic," Book 7, 517 in *Dialogues of Plato*, 389), the cave stands for the visible world. The fire within the cave produces shadows of objects which are seen by prisoners in the cave. When the prisoners go outside the cave they see the sun which stands for the Idea of Good or the class one

God which are the pattern for both the second class that is the pattern for the material world, and the third class that is the ideas in the *nous* of man. Hence, Jung's assertion means that the transcendental potential world of the *unus mundus* that determines empirical reality corresponds to Plato's three classes of forms. We have seen that Plato's three classes of forms correspond to the types and exemplars of Aquinas, and Aquinas was one of the most famous of the Schoolmen.<sup>16</sup> Hence according to Jung, "this potential world is the 'mundus archetypus' of the Schoolmen,"<sup>17</sup> and the concept of the *mundus archetypus* (archetypal world) is derived from Plato's Ideas in the *Timaeus*.<sup>18</sup> That is, according to Jung, the *unus mundus* corresponds to Aquinas's types and exemplars, which is confirmed by the following three similarities.

1. According to Aquinas after Aristotle, the types in the mind of God are "unity and simplicity," and although God is one, "He can make many things."<sup>19</sup> This means that God is undivided and without parts (i.e., one and simple); and that God proceeds and thereby informs primary matter to differentiate things. According to Jung, "the One and Simple is what Dorn called the *unus mundus*,"<sup>20</sup> which therefore corresponds to Aquinas's concept of the types in the mind of God as pure act (*actus purus*).<sup>21</sup> According to Jung, this meant for Dorn that the first day of creation was "when nothing was yet 'in actu,' i.e., divided into two and many, but was still one," which is similar to Aquinas's concept of God as pure act reducing primary matter from potentiality (*potentia*) to act.<sup>22</sup> That is, both the types in the mind of God and the *unus mundus* are one and simple.
2. According to Aquinas, the types or Ideas in the mind of God provide not only the exemplar forms of the world, but are also the ideas in the human mind.<sup>23</sup> Therefore, the types provide a connection from the world to the mind. Similarly, we have seen that the *unus mundus* is transcendental and psychophysical which means that it is formal and

---

forms. The sun is the parent of both the light from the fire in the visible world of class two forms; and of reason and truth of class three forms. See also Ross, *Plato's Theory of Ideas*, 69-77.

<sup>16</sup> Cross and Livingstone, *Oxford Dictionary of the Christian Church*, s.v. "Schoolmen."

<sup>17</sup> Jung, C.W. 14, 761.

<sup>18</sup> Kelly, *The Conspiracy of Allusion*, 26-7.

<sup>19</sup> Aquinas, S.T., I, Q. 47, A. 1, Reply 1. Also *ibid.*, Q. 14, A. 12; and Gilby in Aquinas, S.T., ed. Gilby, vol. 1, 151-2. According to Aquinas (*ibid.*, Q. 44, A. 1) after Augustine, "Plato said that unity must come before multitude"; and (*ibid.* Q. 20, A. 1) "Hence the Philosopher says (Aristotle, Ethics, vii, 14): 'God rejoices by an operation that is one and simple'."

<sup>20</sup> Jung, C.W. 14, 760.

<sup>21</sup> Aquinas, S.T., I, Q. 14, A. 2: "God has nothing in Him of potentiality, but is pure act."

<sup>22</sup> Jung, C.W. 14, 760, n. 229: "Similarly, Aquinas conceives the prima materia [primary matter] as 'ens in potentia' [being in potency] (*Summa*, Part I, q. 66, Art. 1)." Also Aquinas, S.T., I, Q. 2, A. 3.

<sup>23</sup> Aquinas, S.T., I, Q. 32, A. 1, Reply 1; Q. 44, A. 3.

informs both matter and the archetypes of the psyche. Therefore, “archetypes form the bridge to matter in general.”<sup>24</sup> That is, both the types in the mind of God and the *unus mundus* inform both matter and psyche.

3. Both Aquinas’s God and Jung’s libido emanate and differentiate as a pair of opposites in the human mind. For Aquinas, God is the first cause,<sup>25</sup> and the processions in God are the opposite relations of the Son, in who are the types that proceed to the human intellect, and the Holy Spirit in who is the divine prompting (*instinctu divino*) that proceeds to the will of the appetite. For Jung, the first cause (i.e., the *unus mundus*) proceeds as the opposites of archetype and instinct. According to Jung, God is “a conception of the First Cause, from which proceed . . . the opposites that underlie psychic energy,” namely archetypes and instinct.<sup>26</sup> That is, both the types in the mind of God and the *unus mundus* proceed as a pair of opposites in the mind of man: types or archetypes, and *instinctu divino* or instincts, according to Aquinas and Jung respectively. In the next section we will see that types correspond to archetypes.

In summary, types and exemplars have three essential attributes in common with Jung’s *unus mundus*: (1) Aquinas’s types in the mind of God correspond to the One and Simple of Jung’s *unus mundus*; (2) the procession of Aquinas’s exemplars that form the world and the types in the human mind correspond to the way in which the psychophysical *unus mundus* informs both matter and psyche respectively; and (3) the One and Simple has a dual emanation to the mind: for Aquinas it is the types and *instinctu divino*, and for Jung the archetypes and instincts. Hence, both types and exemplars, and the *unus mundus* are described as *a single, simple principle that both forms the world and is a dual emanation to the human mind*. This common description of essential attributes confirms Jung’s assertion that the *unus mundus* corresponds to Aquinas’s archetypal world of types and exemplars.

We have seen in chapter 3 that Wisdom in the *Aurora* relates to Aquinas’s types and exemplars; therefore, Wisdom in the *Aurora* relates to Jung’s concept of the *unus mundus*. Wisdom is personified in the *Aurora* for the three classes of Plato’s forms, which Aquinas related to the types and exemplars. The first class is the types in the mind of God of which Aquinas wrote, “God is wisdom itself,” which he personified as Wisdom.<sup>27</sup> Similarly in

---

<sup>24</sup> Jung, *C.W.* 8, 420.

<sup>25</sup> Aquinas, *S.T.*, I, Q. 2, A. 3: “Therefore it is necessary to admit a first efficient cause, to which everyone gives the name of God.”

<sup>26</sup> Jung, *C.W.* 8, 103-4.

<sup>27</sup> Aquinas, *S.T.*, I, Q. 9, A. 1; Q. 41, Q. 3, Reply 4.

the seventh parable of the *Aurora*, Wisdom says, “I am the whole work and all science is hidden in me,”<sup>28</sup> which means she contains the wisdom of God. Hence, Wisdom in the *Aurora* personifies Aquinas’s types in the mind of God. The second class is the exemplars which form the world, which Aquinas also personified as Wisdom who was with God in the beginning. He quoted Wisdom from Proverbs as saying “the depths were not as yet, and I was already conceived; before the hills, I was brought forth” (Prov. 8:24),<sup>29</sup> which continues with, “I was with him forming all things” (Prov. 8:30). Similarly in the seventh parable, Wisdom says, “I am the mediatrix of the elements,”<sup>30</sup> which means that she unites the elements which form the world. Hence, Wisdom in the *Aurora* personifies Aquinas’s exemplars which form the world. The third class is the types in the mind of man. Aquinas understood wisdom to be the knowledge of divine things, which he quoted in personified form as “Wisdom is prudence to a man” (Prov. 10:23).<sup>31</sup> In the *Aurora*, in the chapter “What Wisdom Is,” she is the light in the mind, and “she is a gift and sacrament of God, and a divine matter.”<sup>32</sup> Hence, Wisdom in the *Aurora* personifies Aquinas’s types in the human mind. That is, similar to Plato’s Ideas, feminine Wisdom in the *Aurora* personifies all three classes of forms which Aquinas wrote of as: types in the mind of God, exemplars which form the world, and types in the human mind. We have seen that Aquinas’s types in the mind of God correspond to the One and Simple of Jung’s *unus mundus*; and Aquinas’s exemplars that form the world and the types in the human mind correspond to the way in which the psychophysical *unus mundus* informs both matter and psyche respectively. That is, Aquinas’s types and exemplars correspond to Jung’s psychophysical *unus mundus*. Therefore, Wisdom in the *Aurora* personifies all three classes represented by Jung’s psychophysical *unus mundus*.

We have seen that Wisdom proceeds to Aquinas’s rational soul and Jung’s libido emanates to the human psyche, and that Wisdom and libido differentiate as a pair of opposites. Additionally in both cases, the opposites proceed in hierarchical layers. We have seen from the explication of the *Aurora* that there is a vertical procession of Wisdom (i.e., the types in the mind of God) in both the Son and the Holy Spirit: On the one hand the Son is participated by the speculative intellect which in turn informs Prudence in the practical intellect and then proceeds to influence behaviour. On the other hand the Holy Spirit is participated by the will which in turn informs the sensitive appetite and then also proceeds to influence behaviour. Similarly, according to Jung, from the collective metaphysical

---

<sup>28</sup> St. Thomas, *Aurora*, 143.

<sup>29</sup> Aquinas, *S.T.*, I, Q. 27, A. 2.

<sup>30</sup> St. Thomas, *Aurora*, 143.

<sup>31</sup> Aquinas, *S.T.*, I, Q. 1, A. 6.

<sup>32</sup> St. Thomas, *Aurora*, 43.

God-concept proceed archetypes and instincts to three psychic levels: 1) the collective unconscious is the innermost, 2) the personal unconscious is the middle, and 3) consciousness is the outermost.<sup>33</sup> Each level is informed by particular archetypes that are characterized by the gender specific principles of Logos or Eros. Logos represents the principle of intellect and so is spiritual, masculine and paternal, and has the attributes of wisdom, legislation, cognition, understanding, discrimination, judgment, foresight, insight. According to Jung, the concept of *nous* is derived from Logos; however, both Logos and Eros are mixed with the functions of the ego (intuition, thinking, feeling and sensation), whereas *nous* is not. Eros represents the principle of feeling and so is unspiritual, feminine and maternal, and has the capacity of personal relatedness in human activities.<sup>34</sup> The three levels are considered next along with their associated archetypes and gender principles. This information is used in the following sections to compare analytical psychology with the writings of Aquinas and the *Aurora*.

1. The innermost level is the impersonal or collective unconscious which consists of formal, eternal, universal, natural, inherited instincts and archetypes.<sup>35</sup> That instincts and archetypes are ‘collective’ means they are a “universal and regularly occurring phenomenon which has nothing to do with individuality.”<sup>36</sup> Instincts and archetypes have no content, and are forms only, like the lattice structure of a diamond.<sup>37</sup> Because they derive from the genome they change due to adaptive processes, so that “in practical terms, they are eternal.”<sup>38</sup> The instincts and archetypes are typical inborn patterns of behaviour that regulate, modify and motivate consciousness.<sup>39</sup> The instincts are the source of the creative impulse; the archetypes are “inborn forms of ‘intuition’” that provide the possibility of certain perception, understanding, and behaviour.<sup>40</sup> Hence, they “determine one another”: the instincts motivate the archetypes to come to form, and the archetypes give form and direction to the instincts.<sup>41</sup>

---

<sup>33</sup> Jung, C.W. 8, 103, 321. Note that, for Jung who claimed to be an empiricist, observation is from the outside, so he listed the outermost layer first (See Freud and Jung, *The Freud / Jung Letters*, 460). However, the order has been reversed here to be in the same direction as the flow of Jung’s libido, and the levels given by Aquinas where everything begins with God and proceeds outward. Hence, we will see that the concept of procession helps with an explanation of analytical psychology.

<sup>34</sup> Jung, C.W. 9ii, 29, 41; 14, 224. See also Jung, *Liber Novus*, 364-5.

<sup>35</sup> Jung, C.W. 8, 423, 589; 9i, 90, 92.

<sup>36</sup> Jung, C.W. 8, 270.

<sup>37</sup> Jung, C.W. 9i, 155; 11, 222 & n. 2.

<sup>38</sup> MacLennan, *Evolutionary Jungian Psychology*, 16. Also Jung, C.W. 11, 48, 146; 16, 417.

<sup>39</sup> Jung, C.W. 8, 404; 18, 1228.

<sup>40</sup> Jung, C.W. 8, 270, 435; 9i, 99.

<sup>41</sup> Jung, C.W. 8, 271, 277, 339; *Liber Novus*, 247.

Jung distinguished instincts and archetypes by placing them at opposite ends of a continuum and used the colour spectrum as a metaphor. He regarded the nature of the archetypes as ‘spirit’, so placed the archetypes characterized by Logos at the spiritual blue end, the archetypes characterized by Eros somewhere in the middle, and instincts that merge with the nervous system and the body at the biological red end.<sup>42</sup> Even so, Jung admitted that archetypes function much like instincts, that there is no means of identifying whether a process is associated with instinct or archetype, and that he could not refute the argument that they are identical.<sup>43</sup> In his writings Jung sometimes used ‘archetype’ to refer to both instincts and archetypes which he otherwise treated as correlative opposites.<sup>44</sup>

The archetypes of the collective unconscious are relatively autonomous and are found “in the realm of numinous or religious ideas.”<sup>45</sup> Archetypes may be activated by an accumulation of social, political, and religious conditions that are suppressed by the prevailing views or attitudes of society.<sup>46</sup> For example, according to Jung the lack of the feminine element in the theology of the Holy Trinity activates the anima; and this explains an increased awareness of feminine Wisdom and Mary at the time the *Aurora* was written.<sup>47</sup> The archetypes inform and provide structure to each of the three layers of the psyche. The spirit and the soul are archetypes that structure the collective unconscious; they are of opposite gender and are related as parent to child.<sup>48</sup> The spirit has the same gender as the subject and is called the wise old man in a man, or the chthonic mother in a woman.<sup>49</sup> The soul has the opposite gender to the subject: the soul of a man has the feminine principle of Eros, and is called the anima; and the soul of a woman has the masculine principle of Logos, and is called the animus.<sup>50</sup> The collective

---

<sup>42</sup> Jung, C.W. 7, 32; 8, 384, 406, 414.

<sup>43</sup> Jung, C.W. 8, 404, 407.

<sup>44</sup> Jung, C.W. 8, 406, 423. According to Jarrett (*Logic of Psychological Opposition*, 320, 325), Jung meant opposites to be pairs that tend to exclude one another. Hence a person tends to be influenced more by either instinct or archetype rather than by both equally. (Jung, C.W. 8, 406.)

<sup>45</sup> Jung, “Foreword,” in Jacobi, *Complex / Archetype / Symbol*, x.

<sup>46</sup> Jung, C.W. 8, 594; 9i, 88.

<sup>47</sup> Jung, C.W. 11, 194-5. For example, a cult of the Black Virgin was prevalent in Europe from the twelfth century (Begg, *The Cult of the Black Virgin*, 3). The refrain “I am black but beautiful, O ye daughters of Jerusalem” (Cant. 1:4), is often repeated in the sermons and songs of the cult (ibid., 26); and we have seen that Wisdom is portrayed as black in the *Aurora* by use of the same quote. Hence, characterization of feminine Wisdom of the *Aurora* is perhaps due in part to this cult. According to Begg, who wrote that he considered the cult from the perspective of analytical psychology, “undoubtedly the black beauty is the Lady Anima,” who is often conceived as the Queen of Sheba (ibid., 3, 29).

<sup>48</sup> Jung, C.W. 9i, 74: In a man, the wise old man or spirit “is the father of the soul, and yet the soul, in some miraculous manner, is also his virgin mother...” Also Shamdasani, *Jung and the Making of Modern Psychology*, 232.

<sup>49</sup> Jung, C.W. 9i, 66; 9ii, 42. According to Jacobi (*The Psychology of C. G. Jung*, 125), “the man is materialized as spirit whereas the woman is matter saturated with spirit.”

<sup>50</sup> Jung, C.W. 9ii, 29, 41.

unconscious is expressed by the soul (anima or animus), and less often by the spirit, as a personification in consciousness; and the personification can detach from the personality like a part soul.<sup>51</sup> Hence, the spirit of the man in the *Aurora* is the wise old man which is a personification of the Logos principle of meaning; and his soul is the anima which is a personification of the Eros principle of life.<sup>52</sup> The spirit is the parent of the soul; hence the man's anima is the daughter of his wise old man, so that according to Jung, "she emanates from him."<sup>53</sup> There is therefore a hierarchy of archetypes: the spirit is the innermost archetype, in front of the spirit is the soul, and in front of the soul is the shadow.<sup>54</sup>

2. The middle level is the personal unconscious which is organized by the archetype of the shadow which has the same gender as the subject.<sup>55</sup> The anima is often associated with the shadow which in turn merges with instinct.<sup>56</sup> According to Jung, in the metaphor of the first parents the shadow is associated with the snake which "signifies evil and darkness on the one hand and wisdom on the other."<sup>57</sup> Therefore, augmentation of Jung's metaphor of the spectrum colours God violet, the spirit (wise old man) blue, the soul (anima) green, the shadow yellow and instinct red. Whereas the collective unconscious consists essentially of instincts and archetypes, the personal unconscious comprises mostly feeling-toned complexes.<sup>58</sup> Complexes are relatively autonomous partial personalities which can interfere with the intentions of the ego; and ego-consciousness has a limited control of complexes.<sup>59</sup> Complexes consist of "a nuclear element and a large number of secondarily constellated associations. The nuclear element ... is characterized by its feeling-tone,"<sup>60</sup> and generally consists of an archetype combined with an image due to a previous bad experience, although one or other of these may be absent.<sup>61</sup> An individually acquired central emotion associates the nuclear element and the secondary elements.<sup>62</sup> The secondary elements are collections of images and ideas that have been acquired by experience of the environment.<sup>63</sup>

---

<sup>51</sup> Jung, *C.W.* 9ii, 40; 14, 128.

<sup>52</sup> Jung 9i, 66; 14, 313.

<sup>53</sup> Jung, *Liber Novus*, 365.

<sup>54</sup> Jung, *C.W.* 9i, 485.

<sup>55</sup> Jung, *C.W.* 9i, 513; 9ii, 19.

<sup>56</sup> Jung, *C.W.* 9ii, 369; 12, 192.

<sup>57</sup> Jung, *C.W.* 9ii, 370.

<sup>58</sup> Jung, *C.W.* 9i, 88.

<sup>59</sup> Jung, *C.W.* 8, 201; 11, 21.

<sup>60</sup> Jung, *C.W.* 8, 18.

<sup>61</sup> Jung, *C.W.* 8, 18; 11, 22. Stein, *Jung's Map of the Soul*, 53. However, according to Stein (*ibid.*, 41) and Stevens (*Archetypes*, 66), a complex always has an archetypal nuclear element.

<sup>62</sup> Jung, "Foreword," in Jacobi, *Complex / Archetype / Symbol*, ix.

<sup>63</sup> Jung, *C.W.* 8, 18, 594.

3. Out of the unconscious, both phylogenically and ontogenically, ego-consciousness develops as a third level, the contents of which are particular to the individual.<sup>64</sup> The ego is a complex formed by an archetype which provides the center of consciousness,<sup>65</sup> and is said to be the 'I' of a person. The ego comprises four functions: thinking, feeling, intuition and sensation. The spirit provides the dominant principle of consciousness, so the consciousness of a male is characterized by the Logos principle and consciousness of a female is characterized by the Eros principle.<sup>66</sup> The ego is related to the inner objects of the unconscious by the shadow; and the shadow and the ego are opposites of the same gender. The ego is related to the outer objects of the world by the persona, which is a collective, adaptive archetypal complex of the same gender as the ego. The persona has a dual function: to shield the subject from the world, and to relate the subject to the world. The ego identifies with the persona which is said to be the face or mask that a person presents to the world. The persona may be an opposite of the shadow (as good is opposite of evil), or of the soul (as male is opposite of female).<sup>67</sup>

In summary, God is a conception of psychic energy that emanates in the human mind as instincts and archetypes. Archetypes are a phylogenic (evolutionary) structure of "irrepresentable" potential;<sup>68</sup> and by ontogenic (individual) development, "complexes are archetypes actualized in the mind."<sup>69</sup> However, Jung sometimes referred to actualized archetypes, that is, archetypes and their complexes, as 'archetypes', so that "archetypes are complexes of experience."<sup>70</sup> Hence, Jung sometimes referred to the 'archetype as such' when he wished to refer to an archetype excluding the content.<sup>71</sup> In this thesis, where there is a possibility of confusion, the phrase 'archetypes and their complexes' is used to mean an actualized archetype including the content and associations. Also, we have seen that Jung used the term 'spirit' in three different ways: (1) as a synonym for God; (2) as the basis of the archetypes generally as compared with the instincts; and (3) along with the soul, as a particular archetype of the collective unconscious.<sup>72</sup> As Jung himself wrote, "I am no terminological rigorist."<sup>73</sup>

---

<sup>64</sup> Jung, C.W. 9ii, 6; 17, 326.

<sup>65</sup> Jung, C.W. 6, 706, Definition 16; 8, 582, 613.

<sup>66</sup> Jung, C.W. 14, 224, 536.

<sup>67</sup> Jung, C.W. 6, 800-2; 7, 243-53. Stein, *Jung's Map of the Soul*, 111-124.

<sup>68</sup> Jung, C.W. 8, 417; 9i, 99. Von Franz in St. Thomas, *Aurora*, xii.

<sup>69</sup> Stevens, *Archetypes*, 64-65; Stevens in Papadopoulos, *Handbook of Jungian Psychology*, 79.

<sup>70</sup> Jung, C.W. 9i, 62.

<sup>71</sup> E.g., Jung, C.W. 11, 222.

<sup>72</sup> See Jung, C.W. 9i, 385-95 for Jung's discussion on the use of the word 'spirit'.

<sup>73</sup> Jung, C.W. 16, 537.



Three pairs of opposites have been identified – the shadow and the ego, the shadow and the persona, and the soul and the persona – in which one of the pair (soul or shadow) is in the unconscious and the other in consciousness (ego or persona). Hence according to Jung, consciousness split from the unconscious due to the separation of opposites, “an event symbolized as the fall of the angels and the disobedience of the first parents.”<sup>74</sup> In the case of the man in the *Aurora*, his ‘I’ or consciousness is masculine, and his unconscious is represented by the feminine anima. In the next section, we will see that the archetypes such as the anima correspond to the types which, according to Aquinas, are the essence of God, and whose procession is personified as Wisdom. That is, the archetypes and instincts of the collective unconscious are the God-image, so the separation of male and female, or the ‘I’ from the anima, is an aspect of the separation of a man from God. Hence, Wisdom personifies the God-image to the man in the *Aurora*, as the anima personifies the collective unconscious to his ego-consciousness.

---

<sup>74</sup> Jung, C.W. 6, 910; 8, 339.

## 4.2. Types and Archetypes

This section shows that Jung's archetypes correspond to Aquinas's types. We have seen from Aquinas that Wisdom is a personification of the Ideas in the mind of God, and Wisdom proceeds as the opposites of the Son and the Holy Spirit who are participated as class three forms by the soul: the Son proceeds as the Word in who are the types which are participated as first principles by the intellect;<sup>75</sup> and the Holy Spirit proceeds as Love of the will. Similarly, we have seen that according to Jung, from the first cause (i.e., the God-concept) proceeds libido as the opposites of archetypes and instincts. The obvious inference is that the types of the intellect and the love of the will are comparable to the archetypes and the instincts respectively, and this is shown to be so by comparing their respective attributes.

Aquinas referred to the Holy Spirit as love of the will, where love is the bond between lovers.<sup>76</sup> Similarly, Jung referred to instincts as "the creative impulse,"<sup>77</sup> and related instinct to will.<sup>78</sup> Additionally, according to Aquinas, the will moves the sensitive appetite which produces passions including love;<sup>79</sup> and similarly Jung linked instinct and emotion.<sup>80</sup> We have seen that Aquinas even referred to the *instinctu divino* (divine prompting) of the Holy Spirit.<sup>81</sup> Hence, there are significant similarities to love of the will and Jung's instincts, so love of the will and instincts are at least comparable. Hence, it is possible that further comparison would identify their correspondence; however, it is not necessary to do so for the purpose of this thesis. Rather, it is necessary to show that types correspond to archetypes, and to achieve this Jung's understanding of their relationship is given first, followed by a comparison of types and archetypes.

While Jung did not refer specifically to Aquinas regarding archetypes, he understood that "in scholasticism," which is exemplified by Aquinas's *Summa Theologiae*, "we find the notion that archetypes are natural images engraved on the human mind, helping it to form its judgments."<sup>82</sup> That is, that which Jung called an archetype was a traditional concept at

---

<sup>75</sup> Aquinas, *S.T.*, I, Q. 1, A. 10; Q. 34, A. 1; Q. 39, A. 8; Q. 93, A. 8.

<sup>76</sup> Aquinas, *S.T.*, I, Q. 37, A. 1.

<sup>77</sup> Jung, *C.W.* 8, 339.

<sup>78</sup> Jung, *C.W.* 8, 272.

<sup>79</sup> Aquinas, *S.T.*, I, Q. 20, A. 1, Reply 1.

<sup>80</sup> Jung, *C.W.* 8, 324.

<sup>81</sup> Aquinas, *S.T.*, I-II, Q. 68, A. 1, Reply 4; White, "Thomism and 'Affective Knowledge'," Part 1, 15. For other examples of the use of *instinctu* with respect of the Holy Spirit see Aquinas, *S.T.*, III, Q. 25, A. 3; III, Q. 36, A. 5.

<sup>82</sup> Jung, *C.W.* 8, 275.

the time of the *Aurora* and Aquinas; and we have seen that Aquinas described a concept of ‘types’ as natural forms implanted in the human mind that enable perception and judgment. Hence, Aquinas’s types match the notion of archetypes that Jung stated was contemporary with the *Aurora* and Aquinas, so Aquinas’s types are the archetypes that Jung was referring to. Jung’s assertion is confirmed by comparing Aquinas’s types with Jung’s archetypes, and it is shown that they are both describing the same concept in a similar way. This concept need not be actual for them to be common to the writings of Jung and Aquinas and hence the *Aurora*. This is why types and archetypes are referred to here as a concept (an abstract idea) rather than a phenomenon (a fact that is observed to exist or happen, but whose cause is in question). Hence, types and archetypes could be describing the same fictitious construct. Whether archetypes are actual or fictitious, if archetypes correspond to types, and we have seen that the types are personified as Wisdom, then it is shown that archetypes are related to Wisdom of the *Aurora*, which is the first objective of this thesis.

The correspondence of archetypes and types is demonstrated in two related ways.

1. It is identified that Aquinas and Jung derived their concepts from common sources and thereby described a common concept. This is achieved by identifying that the writings of Plato and Augustine are important sources frequently referred to by Aquinas and Jung, and identifying elements from the writings of Plato and Augustine that are common to both types and archetypes. This identifies Plato’s theory of forms as a common concept to types and archetypes.
2. It is identified that Aquinas and Jung gave comparable descriptions of their concepts.

It will then have been shown that types in the writings of Aquinas, and archetypes in the writings of Jung are comparable descriptions of a common construct; therefore, they are corresponding concepts.

Jung and Aquinas referred to several common sources, including St. Paul, pseudo-Dionysus, St. John of Damascus, and Avicenna, and some of these writers, such as Dionysus and Avicenna referred to Greek philosophers such as Plato and Aristotle. The two sources that are most frequently cited by both Jung and Aquinas are Plato and Augustine.<sup>83</sup> Augustine was “the greatest of the Latin Christian writers” of antiquity and

---

<sup>83</sup> Fr. White also understood that Aquinas derived his theology in part from Plato and Augustine which enabled White to “fit some aspects of Jung’s psychology into his Thomistic thought-world.” Lammers, *In God’s Shadow*, 23.

his writings had an immense influence during the medieval period.<sup>84</sup> Augustine was not only an important common source for Jung and Aquinas, but also an important link to Plato which illustrates that the path from Jung and Aquinas back to Plato is not only a direct one but also an accepted tradition.<sup>85</sup> Plato is the most influential of the ancient Greek philosophers,<sup>86</sup> he was an important influence for Augustine, and his *Timaeus* was widely available during the medieval period.<sup>87</sup> Several elements that are sourced from the writings of Plato and Augustine are shown to be common and essential to Aquinas's types and Jung's archetypes, and this identifies a common source for their concepts. Jung also referred to writers who lived after Aquinas, particularly modern European philosophers who wrote on archetypes, such as Immanuel Kant (1724-1804) who drew from Plato regarding archetypes,<sup>88</sup> and Arthur Schopenhauer (1788-1860) who drew from both Kant and Plato regarding archetypes.<sup>89</sup> These modern European writers do not provide a link to the author of the *Aurora* or Aquinas, but their writings are used to explain Jung's concept of the archetype, particularly with respect of Plato.

In summary, the writings of Plato and Augustine are used to demonstrate a common source for types and archetypes because they are important writings and, perhaps because of this, they are the writers most frequently referred to by both Aquinas and Jung. Specific elements from the writings of Plato that are common to both concepts of types and archetypes are identified next, followed by common elements from the writings of Augustine.

1. Types and archetypes are innate class three forms, but are imparted differently. Both archetypes and types are innate because both exist from birth. Additionally, for Aquinas, the soul is transported by semen;<sup>90</sup> and similarly for Jung, the archetypes are present in the "germ plasm" or gamete.<sup>91</sup> According to Pasnau, if we specify that men and women make equal contributions, Aquinas's account of the formative power of the soul is "very much like DNA."<sup>92</sup> Hence, both Aquinas's soul and Jung's psyche are

---

<sup>84</sup> Smart, *World Philosophies*, 152-55.

<sup>85</sup> The tradition from Plato to Aquinas has been documented by Bolland, *Ideas in God*, 17-185.

<sup>86</sup> Honderich, *Oxford Companion to Philosophy*, 683.

<sup>87</sup> Dermot Moran in Craig, *Routledge Encyclopedia of Philosophy*, vol. 7, 432.

<sup>88</sup> Bar, "Archetypes and Ideas: Jung and Kant," 116.

<sup>89</sup> Jung, C.W. 8, 276; Honderich, *Oxford Companion to Philosophy*, 435, 802. Jung identified the link from the ideas of Plato to Schopenhauer and subsequently to his own concept of the archetype (or primordial image) when he wrote that "what Schopenhauer says of the idea, therefore, I would apply rather to the primordial image" (C.W. 6, 751). See also Nagy, *Philosophical Issues in the Psychology of C.G. Jung*, 162, 197 n. 10. Jung also mentioned that Adolf Bastian, Hubert and Mauss, and Hermann Usener wrote on concepts that are equivalent to his 'archetypes' (C.W. 9i, 153).

<sup>90</sup> Aquinas, S.T., I, Q. 92, A. 4; Q. 118, A. 1-2.

<sup>91</sup> Jung, C.W. 9i, 152.

<sup>92</sup> Pasnau, *Thomas Aquinas on Human Nature*, 103.

innate and transmitted by the gamete. However, we have seen that for Aquinas, similar to Plato, for humans “the rational soul, which is not transmitted by the parent,”<sup>93</sup> is implanted by God at the time of quickening and participates the types;<sup>94</sup> that is, the types are class three forms implanted by God separate to the class two exemplar forms of the body. For Jung, the archetypes, the psyche and the body are all the result of evolutionary processes; archetypes are transmitted by the parent and are also present in other animals.<sup>95</sup> However, evolution is an aspect of the emergence of the universe, which according to Jung, was brought about by a potential world on the first day of creation. We have seen that this potential world, called the *unus mundus*, is comparable to Aquinas’s types in the mind of God, and they are class one forms. From class one forms proceed class three forms, which are types in the human mind and the archetypes. However, they differ in that types are implanted shortly before birth, whereas archetypes are imparted by the gamete.

2. Types and archetypes are a resemblance of the world in the mind of man. We have seen that according to Aquinas and similar to Plato, the Ideas or types in the mind of God are participated by the human soul to provide universal concepts in the mind,<sup>96</sup> so that “ideas, according to Plato, are principles of the knowledge of things.”<sup>97</sup> According to both Samuels et al. and Nagy,<sup>98</sup> Jung also took his concept of archetypes from the

---

<sup>93</sup> Aquinas, *S.T.*, I, Q. 100, A. 1.

<sup>94</sup> Aquinas, *S.T.*, I, Q. 118, A. 2.

<sup>95</sup> Jung, *C.W.* 9i, 152. Jung gave as an example the yucca moth as having both instincts and archetypes (*C.W.* 8, 268, 77).

<sup>96</sup> Aquinas, *S.T.*, I, Q. 84, A.4: Plato “held that the participated ideas remain immovably in the soul.” However, according to Aquinas, Plato understood that the ideas flow from separate forms (*ibid.*); therefore, Plato’s concept is ‘assimilation’ rather than ‘participation’ (*ibid.*, Q. 65, A. 4.). However, the distinction is only that, according to Aquinas, the ideas are in the mind of God but for Plato they are separate. Both ‘assimilation’ and ‘participation’ are a sharing of the ideal due to formal causality (See W. D. Hughes in Aquinas, *S.T.*, ed. Gilby, vol. 23, 253).

<sup>97</sup> Aquinas, *S.T.*, I, Q. 15, A. 3. Plato, “Timaeus,” 50 in *Dialogues of Plato*, 457.

<sup>98</sup> Samuels, Shorter and Plaut, *Dictionary of Jungian Analysis*, 27. Nagy, *Philosophical Issues in the Psychology of C.G. Jung*, 157. Nagy wrote, “the theory of archetypes originated in the philosophy of Plato” (*ibid.*) but that “Plato’s problem with motion and his consequent difficulty in giving positive value to the psyche” make it difficult to see the “connection of Jung’s doctrine of archetypes with their source in Plato’s doctrine of forms” (*ibid.*). Both of these points are considered as follows. (1) According to Nagy, the ‘problem with motion’ refers to Plato’s requirement for an absolutely unchanging “standard of truth” for knowing an observable object or a moral quality (*ibid.*, 157-8). However, Plato’s forms as “absolutely unmoving and eternally existing factors” (*ibid.*, 158) identifies a similarity to archetypes because, as we have seen, archetypes are also practically eternal because they change at evolutionary rates. It would be pedantic to argue that such a slow rate of change did not meet Plato’s criteria, especially as Plato may have adjusted his requirement had he been aware of evolution. (2) Whereas according to Nagy, Plato was pessimistic regarding “those aspects of the psychic life in which bodily activity takes place” (*ibid.*, 157), she subsequently identified that the concepts of “energetic sources” (libido) and “realization of the potential of one’s character” (individuation) of analytical psychology have their origin in the writings of Plato (*ibid.*, 161). The latter of these concepts is optimistic regarding the psychic life of both spirit and body for both Plato and Jung. Hence, the writings of Plato regarding motion and the value of the psyche are not at variance with the writings of Jung and, according to Nagy, the two common concepts of libido and individuation “may fairly be said to be the connecting theme between Jung’s theory and its origin in Plato’s belief in

tradition of Platonic Ideas. We have seen that the Ideas correspond to the psychophysical *unus mundus* which separates creation in various ways, including the material and the psychic.<sup>99</sup> And, we have seen that the material corresponds to class two forms and the psychic to class three forms. According to Jung, the psychic includes “pre-existent forms, the archetypes,”<sup>100</sup> that are “ideas in the Platonic sense,”<sup>101</sup> so that “‘archetype’ is an explanatory paraphrase of the Platonic *eidos*.”<sup>102</sup> Consequently, the archetypes are an aspect of the *unus mundus* in the mind of man so, according to Jung, “the form of the world into which he is born is already inborn in him as a virtual image.”<sup>103</sup> That is, both Aquinas and Jung stated that types and archetypes respectively are Platonic ideas that are a resemblance of the world in the mind of man which identifies them as class three forms.

3. Types and archetypes are perceived and apprehended by intuition. We have seen that according to Plato, the ideas are perceived by the *nous* (mind).<sup>104</sup> Similarly, we have seen that according to Aquinas, the types (i.e. the ideas) are perceived and apprehended by the faculty of understanding or intuition.<sup>105</sup> For Jung, the definition of ‘archetype’ also applies to the description that Schopenhauer gave to ‘idea’. The ‘idea’ is not produced from reason in the ordinary sense used by Kant as a concept “formed from notions.”<sup>106</sup> That is, “for Kant, reason is the source of the idea ... which contains the ‘archetype [*Urbild*] of all practical employment of reason’.”<sup>107</sup> Jung contrasted Kant’s source of the archetype with that of Schopenhauer, who endowed “the archetypes with an almost Platonic significance,”<sup>108</sup> and Plato who “sees the idea as a prototype of things.”<sup>109</sup> Hence according to Jung, archetypes are received by intuition which is a basic psychological function that provides perception and apprehension (i.e., understanding) of the archetypes via the unconscious,<sup>110</sup> such that the archetypes “form units of meaning that can be apprehended intuitively.”<sup>111</sup> That is, both Aquinas and

---

*transcendent causes*” (ibid., 158). In summary, Nagy reluctantly endorsed the connection between Plato’s forms and Jung’s archetypes.

<sup>99</sup> Main, *Jung on Synchronicity and the Paranormal*, 36.

<sup>100</sup> Jung, C.W. 9i, 90.

<sup>101</sup> Jung, C.W. 9i, 154. See also Stevens in Papadopoulos, *Handbook of Jungian Psychology*, 79.

<sup>102</sup> Jung, C.W., 9i, 5.

<sup>103</sup> Jung, C.W. 7, 300.

<sup>104</sup> Plato, “Timaeus,” 51-2 in *Dialogues of Plato*, 457.

<sup>105</sup> Aquinas, *S.T.*, II-II, Q. 45, A. 2, Reply 3.

<sup>106</sup> Jung, C.W. 6, 753, Definition 26.

<sup>107</sup> Jung, C.W. 6, 519.

<sup>108</sup> Jung, C.W. 8, 276.

<sup>109</sup> Jung, C.W. 6, 733.

<sup>110</sup> Jung, C.W. 6, 770; 8, 269-70; 9i, 504. See also: 8, 277.

<sup>111</sup> Jung, C.W. 9i, 302.

Jung understood, in a similar way to Plato, that types and archetypes respectively are perceived and apprehended by the psychological function of intuition.

4. Types and archetypes enable knowledge of the world. We have seen that, according to Aquinas, “Plato held ... that the forms of things subsist of themselves apart from matter; and these he called ideas, by participation of which he said our intellect knows all things.”<sup>112</sup> From this, Aquinas stated his own equivalent view that “the human soul knows all things in the eternal types, since by participation of these types we know all things.”<sup>113</sup> Similarly, according to Jung, archetypes are “universal dispositions of the mind, and they are to be understood as analogous to Plato’s forms (*eidola*), in accordance with which the mind organizes its contents [and they] have the character of images and moreover of *typical* images.”<sup>114</sup> Because of this, wrote Jung, it is not possible to know how the world is constituted without archetypal a priori knowledge of the world, and from the archetype “the psyche supplies those images and forms which alone make knowledge of objects possible.”<sup>115</sup> Hence, archetypes delineate how we perceive and relate to the world,<sup>116</sup> because they are “the explanatory principles, that is, the psychic premises that are a *sine qua non* of the cognitive process.”<sup>117</sup> That is, Aquinas and Jung stated that types and archetypes respectively are Platonic ideas that enable knowledge of the world.
5. Types and archetypes prescribe behaviour. Plato was also concerned about moral behaviour that is determined by the form of Good.<sup>118</sup> Aquinas understood that Aristotle had rejected Plato’s theory that the forms exist apart from matter. Instead of the ideas, Aristotle postulated an ‘agent intellect’ in the mind which abstracted the forms from the matter in which they reside.<sup>119</sup> According to Aquinas, this superior intellect – that is, either Plato’s ideas or Aristotle’s agent intellect – is God who is the Supreme Good.<sup>120</sup>

---

<sup>112</sup> Aquinas, *S.T.*, I, Q. 84, A. 5. Plato expresses this view in “Parmenides,” 135 in *Dialogues of Plato*, 491; also Ross, *Plato’s Theory of Ideas*, 125.

<sup>113</sup> Aquinas, *S.T.*, I, Q. 84, A. 5. There, Aquinas wrote that Plato understood that participation of the types or ideas is sufficient for knowledge; but that this is not the case and that sense knowledge of ‘intelligible species’ (i.e., the exemplar forms) is also necessary for knowledge of material things.

<sup>114</sup> Jung, *C.W.* 11, 845. See also Papadopoulos, *Handbook of Jungian Psychology*, 32.

<sup>115</sup> Jung, *C.W.* 9i, 116. There, Jung gives as an example the atomic theory of Leucippus and Democritus which he says was not based on observation but on archetypal knowledge. Also *C.W.* 7, 300. Also, according to Neumann (“Significance of the Genetic Aspect for Analytical Psychology,” 133-4), “the archetype always contains an aspect of the world.”

<sup>116</sup> So James Hillman, founder of the school of Archetypal Psychology, in Samuels, Shorter and Plaut, *Dictionary of Jungian Psychology*, 27.

<sup>117</sup> Jung, *C.W.* 13, 378.

<sup>118</sup> Plato, “Meno,” 81 in *Dialogues of Plato*, 179-180. Also Ross, *Aristotle*, 190-1; Nagy, *Philosophical Issues in the Psychology of C.G. Jung*, 158; Aquinas, *S.T.*, I, Q. 5, A. 1, Reply 2.

<sup>119</sup> Aquinas in Aristotle, *De Anima*, 428. Also Ross, *Aristotle*, 191.

<sup>120</sup> Aquinas, *S.T.*, I, Q. 79, A. 4; A. 5, Reply 3; Q. 105, A. 5.

We have seen that God proceeds as the Son and the Holy Spirit, so the Good is respectively apprehended by the intellect as the types, and desired by the will.<sup>121</sup> Aquinas then used Aristotle's faculty psychology to explain that the types inform wisdom and prudence, and prudence informs the other moral virtues. For Aquinas, and in the *Aurora*, the types provide prudence with pre-existing knowledge of what to seek and what to avoid, such that the individual knows what is to be done. We have seen that Jung also understood that archetypes are pre-existing and direct behaviour, so therefore predetermine behaviour to some degree. Jung wrote that "the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives," so the archetype is "a *foreknowledge of some kind*."<sup>122</sup> Hence, for both Aquinas and Jung, there is innate knowledge that not only enables sense knowledge, but also prescribes behaviour, and for this reason their concepts are classified as teleological.

In summary, Aquinas and Jung stated that types and archetypes respectively are Platonic ideas in the mind of man that are a resemblance of the world, that are perceived by the function of intuition, and thereby enable knowledge of the world and determine behaviour. That is, the concepts of types and archetypes are derived from a common concept, namely Plato's third class of forms.

As well as referring directly to Plato, both Aquinas and Jung also related their concepts to subsequent Platonic tradition. Jung understood that the word archetype (*archetypos*) was first used in the first century A.D. in the writings of Philo of Alexandria with reference to the God-image in man,<sup>123</sup> and subsequently in the Greek Neoplatonist *Corpus Hermeticum* of the third or fourth century,<sup>124</sup> where Poimandres says to Hermes Trismegistus: "In your mind you have seen the archetypal form, the pre-principle that exists before a beginning without end."<sup>125</sup> That is, Jung also identified the transmission of the concept of archetypes into Neoplatonism which we will see was also a source for Augustine. Augustine provided an important example of this tradition, and it is shown next that both Aquinas and Jung referred to Augustine.

---

<sup>121</sup> Aquinas, *S.T.*, I-II, Q. 5, A. 1.

<sup>122</sup> Jung, *C.W.* 8, 415, 931. Also Jung, *C.W.* 6, 701; 8, 411; Papadopoulos, *The Handbook of Jungian Psychology*, 29-31.

<sup>123</sup> Jung, *C.W.* 9i, 4.

<sup>124</sup> Jung to White, 24 September 1948, in Lammers and Cunningham, *The Jung-White Letters*, 130.

<sup>125</sup> Copenhaver, *Hermetica*, 2.



Augustine understood Plato from the *Timaeus* and through the writings of the Neoplatonists such as Plotinus and Porphyry.<sup>126</sup> Augustine identified Plato's Ideas of God with the thoughts in the mind of God,<sup>127</sup> and developed a theory of illumination from a synthesis of Plato's theory of forms and the biblical concept that God created the human mind in His own image.<sup>128</sup> Hence, knowledge by the senses is not possible without illumination by an inner incorporeal light, which according to Augustine is Christ as "the unchangeable excellence of God and the everlasting wisdom that every rational soul does indeed consult".<sup>129</sup> Both Aquinas and Jung related their concepts to Augustine's writings. We have seen that Aquinas wrote that "Augustine says, Ideas are certain principle forms [*principales formae*], or permanent and immutable types of things ... as being contained in the divine intelligence."<sup>130</sup> Similarly, Jung wrote that he borrowed the concept of archetypes from Augustine; and that "the term 'archetype' is not found in St. Augustine, but the idea of it is ... he speaks of *ideae principales* 'which are themselves not formed ... but are contained in the divine understanding'."<sup>131</sup> Hence, from the writings of Augustine, both Aquinas and Jung identified the concept of types and archetypes respectively as principle Ideas in the mind of God.

Aquinas and Jung also referred to Augustine regarding participation of the Ideas as the image of God in the human mind. We have seen that, according to Aquinas, by participation of the Ideas "we are the image of God in our mind, as Augustine says."<sup>132</sup> Aquinas wrote further that "Augustine says: 'Man's excellence consists in the fact that God made him to His own image by giving him an intellectual mind, which raises him above the beasts of the field'."<sup>133</sup> Jung wrote much the same as Aquinas:

St. Augustine (354 – 430) distinguishes between the God-image which is Christ and the image which is implanted in man as a means or possibility of becoming like God: 'The Only-Begotten ... alone is the image, not after the image'. The God-image is not in the corporeal man, but in the *anima rationalis* [rational soul] the possession of which distinguishes man from animals. 'The God-image is within, not in the body. ... Where the understanding is, where the mind is, where the power of investigating truth is, there God has his image.' Therefore we should remind ourselves, says Augustine, that we are fashioned after the image of God nowhere save in the understanding: '...but where man knows himself to be made after the

<sup>126</sup> Dermot Moran in Craig, *Routledge Encyclopedia of Philosophy*, vol. 7, 431; Augustine, "City of God," Book VIII, Ch. 11 in *Augustine*, 271-2.

<sup>127</sup> Bonner, *God's Decree and Man's Destiny*, 272.

<sup>128</sup> According to Dermot Moran (in Craig, *Routledge Encyclopedia of Philosophy*, vol. 7, 431), "Plato also taught the doctrine of a created immortal, rational human soul, made in the image of God (*Theaetetus* 176b), and even prescribed a way of salvation."

<sup>129</sup> Gareth B. Matthews in Craig, *Routledge Encyclopedia of Philosophy*, vol. 1, 541-59.

<sup>130</sup> Aquinas, *S.T.*, I, Q. 15, A. 2, quoting Augustine, *Octog. Tri. Quaestione*, Q. 46.

<sup>131</sup> Jung, *C.W.* 8, 275; 9i, 5, quoting Augustine, *De Diversis Quaestionibus*, Q. 83.

<sup>132</sup> Aquinas, *S.T.*, I, Q. 14, A. 2, Obj. 3.

<sup>133</sup> Aquinas, *S.T.*, I, Q. 93, A. 2.

image of God, there he knows there is something more in him than is given to the beasts'.  
From this it is clear that the God-image is, so to speak, identical to the *anima rationalis*.<sup>134</sup>

Hence, both Aquinas and Jung identified the concept of types and archetypes respectively in the writings of Augustine, and Augustine had in turn sourced his concepts in part from Plato. Aquinas and Jung both referred to Augustine's understanding of God as principle forms (*ideae principales*), a copy of which is the image of God that forms the human mind, and which distinguishes man from beast. That is, Aquinas and Jung both identified the types and archetypes respectively as the image of God in the human mind, and Augustine understood the image of God to be a copy of Plato's Ideas.

In summary, we have seen that according to Jung, archetypes are types in the human mind, as described by Aquinas. Both Aquinas and Jung derived their concepts of types and archetypes respectively from Plato's third class of forms, both directly from the writings of Plato and indirectly via a Platonic tradition which included Augustine. They did so by citing Plato and Augustine by name, by stating that types and archetypes respectively are Platonic ideas, and by including essential attributes of Plato's ideas in their own concepts. The comparison of Aquinas's types and Jung's archetypes is summarized as follows: (1) both types and archetypes are innate, universal, generalized, knowledge provided via the function of intuition; (2) such knowledge is represented as an image that is distinct from sense knowledge and not provided by the senses; (3) this knowledge is a likeness of the world that both enables knowledge of objects via the senses and prescribes aspects of behaviour (i.e., is teleological); (4) Aquinas and Jung described the interaction of innate knowledge and sense knowledge in psychological terms; (5) both types and archetypes are a part of a dual hierarchy; (6) types and archetypes emanate from corresponding concepts of *mundus archetypus* and *unus mundus* respectively which are both derived from Plato's Ideas of God; (7) whereas Aquinas understood that the types are implanted by God shortly before birth, Jung understood the archetypes are imparted by the gamete. Items 1 to 5 of this list each identify essential attributes that are the same for types and archetypes, item 6 identifies that they emanate from corresponding sources, and item 7 identifies that the attributes are given differently from the source to the human mind; so types and archetypes have the same essential attributes, emanate from corresponding concepts, but they are given differently.

Hence, both types and archetypes are described as *innate knowledge in the human mind that is not provided by the senses, but that enables knowledge of the world and prescribes*

---

<sup>134</sup> Jung, C.W. 9ii, 71.

*behaviour*. These two latter attributes have also been identified with Wisdom of the *Aurora*. This common description excludes other related elements (e.g., sense knowledge) and other applications (e.g. other animals), and therefore identifies the essence of a discrete concept. Therefore, because Jung stated that archetypes are types, and because types and archetypes have the same essential attributes, both originate from corresponding concepts although are differently given to the human mind, and both concepts are derived from Plato's theory of forms, it is concluded that types and archetypes are corresponding concepts.

We have seen that for Aquinas after Augustine, Wisdom is a personification of the essence of God which emanates as a dual procession of types and *instinctu divino* which are participated by the human mind as the image of God. Additionally, types correspond to archetypes, so Jung wrote, "Accordingly when I say as a psychologist that God is an archetype, I mean by that the 'type' in the psyche."<sup>135</sup> That is, archetypes correspond to types, and the types are personified as Wisdom. In the next section, it is identified how the types proceed and are differentiated as angels, and how Wisdom as an angel in the *Aurora* is related to the actualization of the anima archetype.

---

<sup>135</sup> Jung, C.W. 12, 15.

### 4.3. Angels and Complexes

In the seventh parable of the *Aurora* Wisdom and her beloved have wings and they fly into heaven which identifies them as angels (see A.2). According to Aquinas, while angels do not naturally have bodies united to them, “they sometimes assume bodies.”<sup>136</sup> The bodies they assume are like men, but the angels themselves do not exercise the functions of life such as sensation and eating.<sup>137</sup> However, the figures in the *Aurora* not only have wings and fly to heaven; but they also have bodies, and they talk, they walk, they eat, they sleep in a bed, they wear clothes, and they love and procreate. The seventh parable is largely drawn from the Canticles, and there the pair is usually considered to have both a corporeal and a spiritual meaning. Hence, after Aquinas and the Canticles, the figures in the *Aurora* are both spiritual and corporeal; that is, they represent both angels and persons. In this section Wisdom is considered as a personification of an angel, and in section 4.5 Wisdom and her beloved are considered as both angels and persons.

Wisdom and her beloved appear as angels in the seventh parable of the *Aurora*, and we have seen that the essence of Wisdom is the types which correspond to archetypes of the collective unconscious, and that archetypes actualize as complexes. There is therefore a relationship between Wisdom as an angel in the *Aurora* and archetypes and their complexes. This section identifies the nature of that relationship, and in the next section it is shown that Wisdom in the *Aurora* relates particularly to the anima archetype, which is the first objective of this thesis.

Jung identified that his concept of archetypes is related to angels in the writings of Aquinas when he wrote to Victor White regarding a presentation that White was to give to some of Jung’s followers: “Moreover a genius like S. Thomas who takes into consideration the action of angels and demons will be accepted with the greatest attention, because it gives us a chance to understand, how a mediaeval mind tackles the modern problem of the collective unconscious.”<sup>138</sup> According to Aquinas, angels are rational minds comprising intellect, will and memory like humans, but angels do not have bodies. Further, the minds of angels are informed by the types.<sup>139</sup> We have seen how the types correspond to the archetypes of the collective unconscious, and that the archetypes are actualized as

---

<sup>136</sup> Aquinas, *S.T.*, I, Q. 51, A. 2. Aquinas gave as examples the angels that appeared to Abraham (Gen. 18:16); the angels who appeared to Lot and the citizens of Sodom (Gen. 19:1-5); and Tobias talking to an angel (Tob. 5:7-8).

<sup>137</sup> Aquinas, *S.T.*, I, Q. 51, A. 3.

<sup>138</sup> Lammers and Cunningham, *The Jung-White Letters*, 83.

<sup>139</sup> Aquinas, *S.T.*, I, Q. 108, A. 1.

complexes. Hence, there is a link from angels in the writings of Aquinas to archetypes and their complexes. Therefore, to identify the relationship of angels in the *Aurora* and archetypes and their complexes this section has the following tasks: (1) show how Wisdom as an angel in the *Aurora* is similar to angels in the writings of Aquinas; (2) show how Aquinas's angels are similar to Jung's archetypes and their complexes; and (3) identify how the angels of the *Aurora* relate to archetypes and complexes. These objectives are considered concurrently and not necessarily in the same order in the following five related points.

1. Both Aquinas's angels and Jung's complexes function as intermediaries; that is, they are intermediate to the God-concept, and the 'I' (ego-consciousness) which is the man in the *Aurora*. According to Aquinas, God is form only and act only; angels are also form only but are both act and potency; and man is both form and matter, and act and potency.<sup>140</sup> There is therefore a graded procession from form and act, to potency and matter. Additionally, while the types are perfect in God, they are imprinted less perfectly upon the minds of angels, and still less perfectly on the minds of men.<sup>141</sup> That is, there is a hierarchy of God, angels, man. Similarly, we have seen that according to Jung, the metaphysical concept of God is undifferentiated libido which is differentiated as the instincts and archetypes of the collective unconscious; the archetypes in turn are actualized as complexes of the personal unconscious; and the complexes affect the intentions of ego-consciousness which is the 'I' of the person. That is, there is an emanation of libido from the God-concept, to formal archetypes and their complexes, to cognitive behaviour affecting the body. Hence, both angels and complexes are in a hierarchy that goes from form to matter such that they are intermediate to God and the man in the *Aurora*.

The intermediate function of angels also applies to Wisdom in the *Aurora*. Aquinas applied the metaphor of light from the sun to the hierarchy of God, angels, and man. Light rays shine from the sun like spokes on a wheel: at the source they are one, but as they emanate outwards they become differentiated or separated. Aquinas applied the metaphor to angels. He understood from Dionysius that "the angels are enlightened by the ideas of things,"<sup>142</sup> and in the *Aurora* the ideas of things are called "the light of the science."<sup>143</sup> According to Aquinas, the ideas of things illuminate the mind because

<sup>140</sup> Aquinas, *S.T.*, I, Q. 50, A. 2, Reply 3.

<sup>141</sup> Aquinas, *S.T.*, I, Q. 54, A. 3, 5; III, Q. 9, A. 3.

<sup>142</sup> Aquinas, *S.T.*, I, Q. 55, A. 1; III, Q. 9, A. 3.

<sup>143</sup> St. Thomas, *Aurora*, 43.

“Dionysius says that every Divine enlightenment is borne to men by the ministry of angels.”<sup>144</sup> Similarly in the *Aurora*, Wisdom is “an unfailing light,” who says “come to me and be enlightened.”<sup>145</sup> Additionally, according to Aquinas, “men are enlightened by the angels not only concerning what is to be believed; but also as regards what is to be done.”<sup>146</sup> Similarly in the *Aurora*, for the man that finds the science of Wisdom, “she shall direct thy steps.”<sup>147</sup> That is, both the writings of Aquinas and the *Aurora* use a metaphor of light to describe how angels and Wisdom respectively receive the science of God and in turn enlighten the mind regarding the ideas of things and direct behaviour.

In summary, Aquinas’s angels and Wisdom of the *Aurora* perform the same function in the same hierarchical position which, according to Aquinas after Dionysius, is God as the first cause, angels as messengers, and man as the last effect.<sup>148</sup> We have seen that this hierarchy of angels also applies to Jung’s complexes where there is an emanation of libido from the God-concept, to formal archetypes and their complexes, to cognitive behaviour affecting the body. Hence, the angels of the *Aurora* and Aquinas, and Jung’s complexes are in the same hierarchical position between the God-concept and the man in the *Aurora*. Not only are angels and complexes within a hierarchy, but there is a hierarchy within them which is identified next.

2. Both angels, and archetypes and their complexes are hierarchical. For Aquinas, there are three hierarchies of angels each consisting of three orders, each of which comprises many angels; God enlightens the highest and most universal hierarchy, a higher angel enlightens a lower, and the lowest hierarchy enlightens man. Hence, the Holy Trinity as the first universal principle proceeds to the first hierarchy of Seraphim, Cherubim and Thrones “which contemplate the types of things in God Himself”; the middle hierarchy of Dominations, Virtues and Powers apply the types to universal created causes; and the third hierarchy of Principalities, Archangels and Angels apply the types to particular effects in humans.<sup>149</sup> Higher levels of angels inform humans indirectly through lower angels,<sup>150</sup> and as the types proceed from God through the hierarchies to man they become differentiated from universal to particular. Additionally, an angel is in a

<sup>144</sup> Aquinas, *S.T.*, I, Q. 55, A. 2; Q. 111, A. 1; Q. 117, A. 2.

<sup>145</sup> St. Thomas, *Aurora*, 33, 35.

<sup>146</sup> Aquinas, *S.T.*, I, Q. 111, A. 1, Reply 1. Also *ibid.*, I, Q. 23, A. 1.

<sup>147</sup> St. Thomas, *Aurora*, 39.

<sup>148</sup> Aquinas, *S.T.*, I, Q. 34, A. 1; III, Q. 6, A. 1. Also Pasnau, *Thomas Aquinas on Human Nature*, 376. Both the Hebrew and Greek words for angel at first simply meant messenger (Metzger and Coogan, *Oxford Companion to the Bible*, 28).

<sup>149</sup> Aquinas, *S.T.*, I, Q. 108, A. 1, 6; Q. 113, A. 2, Reply 2; A. 3.

<sup>150</sup> Aquinas, *The Compendium Theologiae*, Chapter 125. Wawrykow, *Handbook to Thomas Aquinas*, 4.

particular place, and one or more angels of the lowest third hierarchy are appointed to each person from birth.<sup>151</sup> That is, angels of the highest first hierarchy are informed by the universal types, and an angel of the third hierarchy is particular to a person, so that each person has a guardian angel.<sup>152</sup>

Wisdom and her beloved of the *Aurora* are also hierarchical. In the seventh parable, Wisdom enters her beloved as the Word through the ear and gives him the morning star, which places him in the role of Christ; and she gives him the wings with which he will fly with her to heaven. That is, Wisdom is heavenly and her beloved is initially earthly, but she enables him to become heavenly like her. Therefore, both Wisdom and her beloved are initially in a hierarchy of heavenly and earthly respectively. Furthermore in the fourth parable, Wisdom proceeds in the Holy Spirit via the soul or will of the man in the *Aurora* and conducts a redemption process which elevates the man from his earthly existence to the role of the Son who is participated by the spirit or intellect. Similarly, in the seventh parable Wisdom places the man in the role of Christ. The fourth parable also applies four hierarchical principles: three heavenly elements of fire, air and water; and earth. We have seen that fire is the principle of spirit or intellect, air is the principle of the soul or will, water is the principle of the lower soul, and earth is the principle of the 'I' of the man of the *Aurora*. That is, Wisdom and her beloved operate in a four rank hierarchy, in which Wisdom by the principle of air elevates her beloved from the principle of earth to the principle of fire. So both the *Aurora* and the writings of Aquinas include a four-tiered hierarchy comprising three heavenly ranks plus the earthly man.<sup>153</sup>

Similarly according to Jung, the archetypes and their complexes have an order. There are three unconscious archetypes: the innermost is the spirit (the wise old man of the man in the *Aurora*), in front of which is the soul (the anima in a man), and then the shadow is the outermost. Then there are two conscious archetypes which correspond to the man in the *Aurora*: the ego which organizes his consciousness, and finally the persona which is the 'mask' he presents to the world.<sup>154</sup> Jung's therapeutic process, called individuation, consists of bringing into consciousness first the shadow, followed

---

<sup>151</sup> Aquinas, *S.T.*, I, Q. 112, A. 1; Q. 113, A. 2, 5.

<sup>152</sup> Aquinas, *S.T.*, I, Q. 113, A. 2.

<sup>153</sup> This conclusion and the preceding discussion indicate that Aquinas's three orders of angels may correspond to the three heavenly elements. Aquinas associated the principles of the elements with angels: for example, a higher order of angels is more perfect than a lower, just as "fire is more perfect than air" (*S.T.*, I, Q. 50, A. 4. Also *ibid.*, Q. 60, A. 4; Q. 61, A. 1; Q. 62, A. 2; Q. 63, A. 4). However, Aquinas did not specifically associate the three ranks of angels with the three heavenly elements respectively.

<sup>154</sup> Jung, *C.W.* 8, 931; Stein, *Jung's Map of the Soul*, 158.

by the anima, and then the wise old man.<sup>155</sup> Similarly in the writings of Aquinas, there are three orders of angels, the lowest of which is particular to a person. And in the *Aurora* there are three heavenly ranks of spirit, soul and lower soul, plus the corporeal man. That is, in the writings of Aquinas and Jung, and in the *Aurora*, there is a hierarchy of three heavenly ranks plus the man of the *Aurora*. Furthermore, Jung chose the same terminology of spirit and soul as the corresponding entities of spirit and soul in the *Aurora*. This correlation is considered further in section 4.5 where the duality of spirit and soul is related to Wisdom and her beloved, and to thinking and feeling. Thinking and feeling in angels and complexes is considered next.

3. Angels and complexes have comparable thinking and feeling functions. According to Aquinas, who related angels to the gods of Plato and the Platonists,<sup>156</sup> angels are intellectual beings like man, but unlike man, angels have form only and “have not bodies naturally united to them.”<sup>157</sup> Consequently, according to Aquinas after Augustine, angels are minds (*mens*) only, and so comprise the trinity of intellect, will, and the rational part of memory.<sup>158</sup> Because they have intellect and will, angels are capable of knowing and loving. However, angels do not have operations (i.e., processes) such as discursive reasoning.<sup>159</sup> Also, angels do not have appetitive or sensitive faculties; and because they do not have a sensitive faculty, they do not have emotions.<sup>160</sup> Instead, angels enlighten the human mind with the types. And, angels affect human minds and bodies: Angels can change the intellect by fantasy and dreams, or by disturbance of the ‘spirits and humours’. Angels can change human will by persuasion due to presentation of a good, or by rousing the emotions (e.g., concupiscence or anger) of the sensitive faculty. And, angels can change the senses by changing the ‘animal spirits and humours’ of the body.<sup>161</sup>

Similarly, according to Jung, the autonomous feeling-toned complexes are “the living units of the unconscious psyche.”<sup>162</sup> “They are as much feelings as thoughts; indeed

---

<sup>155</sup> Jung, C.W. 9ii, 42; Huskinson, *Nietzsche and Jung*, 46-7.

<sup>156</sup> Aquinas, *S.T.*, I, Q. 50, A. 5, Obj. 2; II-II, Q. 94, A. 1.

<sup>157</sup> Aquinas, *S.T.*, I, Q. 50, A. 2; Q. 51, A. 1; Q. 58, A. 3.

<sup>158</sup> Aquinas, *S.T.*, I, Q. 54, A. 5.

<sup>159</sup> Wawrykow, *Handbook to Thomas Aquinas*, 2.

<sup>160</sup> Aquinas, *S.T.*, I, Q. 30, A. 2, Reply 3; Q. 50, A. 2, Reply 2; Q. 58, A. 3, Reply 2.

<sup>161</sup> The animal spirits are those which animals share with man and reside in the sensitive part of the soul. There are four sensitive faculties: common sense, imagination, estimative and memorative (Aquinas, *S.T.*, I, Q. 3, A. 5; Q. 78, A. 4). The humours refer to the doctrine of the four humours, and the relationship of the humours with health and the body: for example, according to Aquinas, a sick person with an excess of choleric humour tastes everything as bitter (Aquinas, *S.T.*, I, Q. 111, 2-4).

<sup>162</sup> Jung, C.W. 8, 210.



they lead their own independent life rather in the manner of part-souls.”<sup>163</sup> Jung after Janet and Freud, understood that “everything goes on functioning in the unconscious state just as though it were conscious. There is perception, thinking, feeling, volition, and intention, just as though a subject were present.”<sup>164</sup> That is, Jung’s complexes have thinking and feeling, and these functions are comparable to Aquinas’s angels. Each of these functions is considered next.

The intellect of Aquinas’s angels compares to the thinking of Jung’s complexes. According to Jung, thinking is “the linking up of ideas by means of a concept.”<sup>165</sup> Jung identified directed and undirected thinking:<sup>166</sup> Directed, active, rational thinking is provided by intellect in accordance with conscious reason and objective conscious norms.<sup>167</sup> That is, Jung’s directed thinking consists of intellectual operations which, according to Aquinas, angels do not have;<sup>168</sup> so Jung’s rational thinking does not apply to angels. Undirected, passive, intuitive thinking is perception of conceptual connections provided by intellectual intuition, and is similar to dreaming. The connections are made by an unconscious concept, and the unconscious comprises archetypes and their complexes, so undirected thinking comes from unconscious archetypes and their complexes. Consequently thinking attributed to unconscious complexes is perceived by consciousness as an irrational occurrence;<sup>169</sup> that is, the concept that links the ideas of thought is something beyond conscious reason.<sup>170</sup> This is consistent with human perception of the thoughts of angels. According to Aquinas, angels have knowing which means angels can know a syllogism, but they cannot syllogize.<sup>171</sup> That is, angels know conceptual connections without the use of reason, which is how Jung described intellectual intuition of undirected thinking in humans. Hence, Aquinas’s angel’s knowledge of conceptual connections, following Jung, is perceived by intellectual intuition as undirected thinking which comes from the archetypes and their complexes. Therefore, the intellect of Aquinas’s angels is comparable to the undirected thinking of Jung’s complexes in that they have a similar effect on the ‘I’ of the man in the *Aurora*.

---

<sup>163</sup> Jung, C.W. 7, 104. Jung described feeling as evaluating an object as being pleasant or unpleasant (C.W. 8, 291).

<sup>164</sup> Jung, C.W. 8, 383; also C.W. 8, 299.

<sup>165</sup> Jung, C.W. 6, 830-4, Definition 53 and 53a.

<sup>166</sup> Jung, C.W. 5, 17-20; 6, 830-3, Definition 53.

<sup>167</sup> Jung, C.W. 6, 785, Definition 44.

<sup>168</sup> Aquinas, S.T., I, Q. 58, A. 3.

<sup>169</sup> Jung, C.W. 6, 832, Definition 53.

<sup>170</sup> Jung, C.W. 6, 774, Definition 36.

<sup>171</sup> Aquinas, S.T., I, Q. 58, A. 3, Reply 2.

The will of Aquinas's angels compares to the feeling of Jung's complexes. We have seen that according to Aquinas, angels have rational will, but they do not have emotions; that is, they are not affected by their will. However an angel is particular to a person and angels can affect their person's emotions (e.g., concupiscence or anger). According to Jung, complexes have feeling, which he wrote is a rational judgement of acceptance or rejection; and "when the intensity of feeling increases it turns into an *affect*."<sup>172</sup> Affect or emotion is a "marked physical innervation on the one hand and a peculiar disturbance of the ideational process on the other." That is, feeling is not emotion, but feeling can produce emotion in both the cognitive and sensation processes.<sup>173</sup> Hence, both angels and complexes have a function, called will and feeling respectively, which evaluates things regarding goodness and in accordance with reason; and both angels and complexes can affect the person's emotions. Hence, the will of angels and the feeling of complexes have similar function and produce similar effect, so the will of Aquinas's angels is comparable to the feeling of Jung's complexes.

4. Both angels and complexes may be evil. According to Aquinas, angels have minds like men, and so, like men, have free will that is capable of sin; that is, a privation of good.<sup>174</sup> Such sinful angels are called demons, and the head demon is the devil. A characteristic of demons is that they are removed from God so that they have a lessened knowledge of truth.<sup>175</sup> Similarly, according to Jung, the thoughts and feelings of the personal unconscious are those that are repressed by consciousness. They are therefore hidden, and "for the most part inferior and guilt-laden."<sup>176</sup> Hence, if the ego is the light, then the contents of the personal unconscious are a privation of light, which Jung called the shadow. The shadow is therefore a personality that is opposite to ego-consciousness, although of the same gender.<sup>177</sup> The shadow has "a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc.," but it also has "morally reprehensible tendencies."<sup>178</sup> The shadow is therefore a source of evil in a similar way that the bad angels are a privation of good.
5. Angels and complexes can bring about illness. We have seen that a person is not usually aware of angels, but they can affect the imaginative faculty of man in dreams and revelations (including visions). According to Aquinas, angels may also affect the

---

<sup>172</sup> Jung, C.W. 6, 725, Definition 21.

<sup>173</sup> Jung, C.W. 6, 681, Definition 2.

<sup>174</sup> Aquinas, S.T., I, Q. 63, A. 1, 7; *Compendium Theologiae*, Chapter 184.

<sup>175</sup> Aquinas, S.T., I, Q. 64, A. 1.

<sup>176</sup> Jung, C.W. 9ii, 422.

<sup>177</sup> Jung, C.W. 9ii, 19.

<sup>178</sup> Jung, C.W. 9ii, 423.

intellect and sensitive faculties by affecting the ‘spirits and humours’, and when this happens to a great extent the person may become mad.<sup>179</sup> Similarly according to Jung, the unconscious content of complexes is brought into consciousness by dreams, visions and mental disturbances (e.g., schizophrenia).<sup>180</sup> Jung identified two psychopathological categories of disorders of personality associated with complexes. (1) Enlargement of personality: for example, Christ as a complex entering the ego-consciousness of St. Paul on the road to Damascus, which brought about Paul’s “psychogenic blindness” (i.e., a ‘Christ-complex’).<sup>181</sup> Similarly according to Aquinas, angels can change the senses in various ways, such as bring about blindness.<sup>182</sup> (2) A change of internal structure, such that a complex becomes identified with the ego-personality and controls the individual, which Jung referred to as possession by a demon in the same way it was meant in the Middle Ages.<sup>183</sup> Hence, both angels (or demons) and complexes can bring about psychological and psychosomatic disorders such as madness and blindness. Similarly according to von Franz, the author of the *Aurora* wrote in a state “of intense excitement boarding on rapture or possession, when unconscious contents overwhelm the conscious mind.”<sup>184</sup>

In summary, there are seven significant similarities to types and angels, and archetypes and their complexes: (1) they both provide a hierarchical transfer function from God where they are universal and general, to man where they are differentiated and specific to a person; (2) they are formed by corresponding sources, namely the types and archetypes respectively; (3) both are differentiated as two rational functions: intellect and will, and thinking and feeling; (4) the rational functions of intellect and will of angels respectively are comparable to the rational functions of thinking and feeling of complexes; (5) while a person is usually not aware of angels and complexes, they may become aware of them in dreams, visions and mental disturbances; (6) both may be associated with evil; and (7) both may bring about psychological and psychosomatic disorders. They also have one significant difference: whereas angels obtain knowledge only from the types and not from the senses, complexes are both informed by the archetypes and acquire content from sense experience. With this last exception, types and angels and archetypes and their complexes have the same essential attributes.

<sup>179</sup> Aquinas, *S.T.*, I, Q. 54, A. 5; Q. 111, A. 3; II-II, Q. 172, A. 2.

<sup>180</sup> Jung, *C.W.* 8, 281, 372, 580-1.

<sup>181</sup> Jung, *C.W.* 8, 582.

<sup>182</sup> Aquinas, *S.T.*, I, Q. 54, A. 5; Q. 111, A. 3; II-II, Q. 172, A. 2.

<sup>183</sup> Jung, *C.W.* 8, 204; 9, 220.

<sup>184</sup> Von Franz in St. Thomas, *Aurora*, 407.

Hence, types and angels, and archetypes and their complexes originate from corresponding unified, universal, generalized sources that emanate in stages to become differentiated, particular, mental and behavioural phenomena in humans. While complexes additionally obtain information from sense experience, nevertheless angels and complexes differentiate as two comparable rational functions, appear to consciousness by similar means, and are associated with evil and produce similar disorders. That is, angels in the *Aurora* and in the writings of Aquinas, and archetypes and their complexes are intermediate to the God-concept and man, have comparable function and interact in a similar way with 'I' of the man in the *Aurora*. Hence, angels and complexes have a similar effect on the 'I' of the man; that is, angels are equivalent to complexes. Furthermore, the descriptions of their comparable functions and their similar effects are of that which connects the God-concept to the 'I' of the man, so both descriptions are of the same concept.<sup>185</sup> That is, angels and complexes are characterized by similar descriptions of the same concept, therefore angels correspond to complexes. However, they are described from different perspectives, respectively theological and psychological. In the next section it is shown that Wisdom as an angel in the *Aurora* applies specifically to the archetype of the anima.

---

<sup>185</sup> Similarly, White (*God and the Unconscious*, 189) wrote that 'devils' and 'complexes' are from a different viewpoint and are not synonymous terms, but suggested that they are "referable to the selfsame phenomenon or occurrence."

#### 4.4. Wisdom and the Anima

The figure of Wisdom as the lover in the seventh parable of the *Aurora* is drawn from the young woman known as the Shulamite of the Canticles (see A.2). Jung related her to “the anima, whose typical representative the Shulamite is. ... But the Shulamite, the priestess of Ishtar, signifies earth, nature, fertility, everything that flourishes under the damp light of the moon, and also the natural life-urge. The anima is indeed the archetype of life itself, which is beyond all meaning and moral categories.”<sup>186</sup> Similarly, the *Aurora* uses a metaphor to relate Wisdom to life, for “she is a tree of life to them that lay hold on her, and an unfailing light.”<sup>187</sup> That is, Wisdom is drawn from the Shulamite that Jung related to the anima, and Wisdom and the anima are both associated with life and inform the human mind, in particular the mind of the man of the *Aurora*. This section shows that Jung’s assertion that the anima is represented by the Shulamite applies also to Wisdom of the *Aurora*.

We have seen from the explication of the *Aurora* that feminine Wisdom is a personification of the types in the mind of God that proceed by intermediate angels and are participated by the mind of man. In the *Aurora*, Wisdom seeks a man, and there is a man who in turn seeks God. The types in the human mind correspond to the archetypes of the collective unconscious, and the archetypes are actualized as complexes which correspond to angels. Archetypes are distinguished as informing either the unconscious or consciousness. The unconscious is most often represented by the soul, which in the man in the *Aurora* is the anima archetype that is characterized by the feminine Eros principle, and indeed the man refers to his soul as “her.”<sup>188</sup> Therefore, feminine Wisdom compares to the unconscious anima as the feminine soul, and her beloved compares to the consciousness of the man in the *Aurora* which is characterized by the masculine Logos principle. It is confirmed that the angel that is personified as feminine Wisdom in the *Aurora* corresponds to the anima by identifying their common attributes as follows.

1. Both Wisdom in the *Aurora* and the anima are differentiated as feminine. The term Wisdom is a name of a personification of the types. Wisdom is a personification of the types in the mind of God, which are one and simple; but the types proceed and are differentiated, so in the *Aurora* Wisdom is distinguished as a feminine personification

---

<sup>186</sup> Jung, C.W. 14, 646. Also, Jung, C.W. 9i, 66; 14, 313.

<sup>187</sup> St. Thomas, *Aurora*, 35.

<sup>188</sup> St. Thomas, *Aurora*, 57.

of the types in the mind of man. The *Aurora* further differentiates feminine Wisdom as the bridal lover, sister, daughter and mother (see 3.2), and so Wisdom is represented in all four of the possible female family roles. Similarly according to Jung, the God-concept is equivalent to undifferentiated libido which differentiates as instincts and archetypes, and one of the archetypes is the anima. The anima is the feminine archetypal factor that represents the unconscious of a man in dreams, visions and fantasies in personified form.<sup>189</sup> Furthermore according to Jung, the anima “is the natural *sponsa*, man’s mother or sister or daughter or wife.”<sup>190</sup> That is, the anima is also differentiated as all four of the possible female family roles. Hence, Wisdom in the *Aurora* and the anima emanate from corresponding sources, both manifest as feminine personifications, and cover all four possible feminine family roles.

2. Both Wisdom and the anima are the feminine aspects of a gendered pair; and, as we have seen in the preceding section, the gendered pair has both a corporeal and an incorporeal meaning. In the *Aurora* generally, feminine Wisdom as a personification of God is associated with the man who seeks redemption. In the fifth and seventh parables particularly, Wisdom takes the role of a female lover who seeks and attains a male beloved, but in the seventh parable they become angels and fly to heaven. Hence, they are both spiritual because they are represented as angels, and they are also both represented as corporeal persons as they are in the Canticles. Similarly according to Jung, the anima is a factor in the unconscious of a man and is represented as a personification in his masculine ego-consciousness.<sup>191</sup> Additionally we have seen that similar to Aquinas’s types, archetypes are a resemblance of the world that allows man to relate to the world,<sup>192</sup> and the anima is the archetype that enables a man to relate to a woman. Hence, the anima in a man and the animus in a woman are the factors that bring about the relationship of a human gendered pair. So the anima is both a representative of the God-concept in the mind of the man, and a factor that brings about a relationship in gendered persons. Therefore, both Wisdom and the anima are the feminine aspects of both an incorporeal and a corporeal gendered pair.
  
3. Both Wisdom as the lover and the anima establish relationships. We have seen from the *Aurora* that Wisdom initiates the relationship with her beloved. The beloved is not specifically mentioned until the second parable and does not speak until the last parable.

---

<sup>189</sup> Jung, C.W. 9ii, 26.

<sup>190</sup> Jung, C.W. 9i, 516; 16, 438.

<sup>191</sup> Jung, C.W. 9ii, 26, 40.

<sup>192</sup> Jung, C.W. 7, 300.

In the introductory chapters Wisdom publically calls to the men, in the second parable she foretells of her relationship with the beloved and the product of their union, in the fifth parable she encourages men to enter the house she has built, and in the seventh and last parable it is the Wisdom as the lover who speaks first saying, “Be turned to me with all your heart.”<sup>193</sup> That is, Wisdom as the lover initiates the relationship with the beloved. Similarly we have seen that for Jung, Eros is the feminine principle which establishes relationships, and Eros characterizes the anima in a man.

In summary, both Aquinas and Jung postulated corresponding unified, universal, generalized sources from which emanate corresponding concepts of types and archetypes respectively. Types proceed in angels to the mind of man and are personified as Wisdom and her beloved in the *Aurora*, and archetypes are actualized as complexes of the unconscious which in a man is represented by the anima. Types and angels correspond to archetypes and their complexes, and angels and complexes describe the same concept which may be either fictitious or actual. The angel that is personified as Wisdom in the *Aurora* and the anima archetype are both differentiated as feminine aspects of a gendered pair that establish relationships and both manifest as female personifications. That is, the angel that is personified as Wisdom and the anima have corresponding genus (i.e., types and angels correspond to archetypes and their complexes) that describe the same concept, they have comparable essential attributes, and both are represented and personified in the mind of a man. Hence, the feminine angel that is personified as Wisdom in the *Aurora* corresponds to the anima. We have seen that angels, and archetypes and their complexes are equivalent which means they have a similar effect on the ‘I’ of the man of the *Aurora* (see 4.3); hence, just as the feminine angel is personified in the mind of the man as Wisdom, Wisdom is similarly a personification of the anima. Therefore, Jung’s concept of the anima describes a psychological factor that is personified as Wisdom, so that “in modern [archetypal] psychology she would be interpreted as a feminine personification of the collective unconscious.”<sup>194</sup> That is, Wisdom personified in the *Aurora* “is a purely archetypal anima figure,”<sup>195</sup> as von Franz asserted. This concludes the first thesis objective to show that Wisdom is the perception of a psychological factor.

---

<sup>193</sup> St. Thomas, *Aurora*, 133.

<sup>194</sup> Von Franz in St. Thomas, *Aurora*, 156.

<sup>195</sup> Von Franz in St. Thomas, *Aurora*, 165-6.

#### 4.5. The Spiritual Marriage

It has been shown that Wisdom in the *Aurora* is a personification of the anima of analytical psychology. The second objective of this thesis is to use that link between a medieval text and a modern psychology to explain the process of redemption given in the *Aurora*. We have already seen from the *Aurora* that the basis of this explanation is that Wisdom, by the principle of air, elevates her beloved in a four-stage process from the principle of earth to the principle of fire. According to Jung, this is a psychological process that he called individuation, and which may be identified from “practical investigation of both the historical and the case material.”<sup>196</sup> For reasons which will become clear, the essential third stage of the redemption process in the *Aurora* is a process that is referred to here as the ‘spiritual marriage’. However, Jung did not write a concise description of the process of the spiritual marriage; rather he wrote about his psychological investigations, and his understanding of sources such as the *Aurora*, the Bible, and alchemical tracts. While Aquinas wrote about the state of redemption,<sup>197</sup> he referred to the process leading to redemption as a mystery.<sup>198</sup> However, Aquinas wrote on aspects that contribute to an understanding of the process, and that in some instances correspond to concepts in the writings of Jung. Here, information from the writings of Aquinas and Jung are used to explain the process of the spiritual marriage given in the *Aurora*. It is also identified where there are correspondences between these three sources, and where a source makes an individual contribution.

The Commentary included by von Franz in her edition of the *Aurora Consurgens* is not used to construct the description of the process of the spiritual marriage. This is because von Franz, like Jung, did not write a description of the process, rather she related the text to aspects of analytical psychology in a running commentary. In doing so, von Franz made several unsubstantiated assertions. An example is that Wisdom is an anima figure, which was independently confirmed in the previous section. Other examples are: the *Aurora* is primarily alchemical rather than biblical; the *Aurora* is a product of the unconscious of the author; and the doctrine of the four elements is due to projection of the structure of the ego.<sup>199</sup> Additionally, von Franz gave a psychological interpretation of the text without identifying why that interpretation applies.<sup>200</sup> These assertions may or may not be able to

---

<sup>196</sup> Jung, C.W. 14, 541-3.

<sup>197</sup> Aquinas, S.T., I-II, Q. 81, A. 3.

<sup>198</sup> Aquinas, S.T., I-II, Q. 102, A. 3, Reply 1.

<sup>199</sup> Von Franz in St. Thomas, *Aurora*, 3, 153-4, 347.

<sup>200</sup> E.g., von Franz in St. Thomas, *Aurora*, 206, 225, 268, 274, 366.



be shown to be true or false. Assertions made by von Franz that are not central to the present thesis method do not significantly add to the thesis argument, so it is not necessary to consider them here. Assertions made by von Franz that are relevant to the thesis topic and relate to analytical psychology may be related directly to the writings of Jung. Therefore when referring to analytical psychology, the writings of Jung are used rather than the Commentary by von Franz. The consequent explanation of redemption in the *Aurora* is directly related to the source of analytical psychology and is independent of the Commentary by von Franz.

The redemption process in the *Aurora* is therefore directly compared with the writings of Jung. We have seen in section 4.3 at the second point of comparison of angels and complexes that there is a corresponding four rank hierarchy in the *Aurora* and the writings of Aquinas and Jung. In the *Aurora* the four ranks are earth which is the principle of the world including the body of the man, and three heavenly principles. The heavenly principles are first water which is the principle of the lower soul, then air which is the principle of soul, and lastly fire which is the principle of spirit. The process of redemption in the *Aurora* is a series of transformations from one principle to the next: “When thou hast water from earth, air from water, fire from air, earth from fire, then shalt thou fully possess our art.”<sup>201</sup> Similarly, according to Jung, the therapeutic process begins with examination of conscious contents, followed by consideration of the three unconscious archetypes. For a man, the three archetypes are first the shadow of the personal unconscious, then the soul or anima, and lastly the spirit or wise old man.<sup>202</sup> That is, just as in the *Aurora* air and fire are principles of the soul that are hidden in the body and the goal is to “make the hidden manifest,”<sup>203</sup> so also the goal of therapy is to successively bring the archetypes and their complexes into consciousness.

Therefore, each of these stages is considered in turn to explain the process of redemption given in the *Aurora*. These four stages in the *Aurora* were summarized in section 3.3: At the *first stage* (water from earth), the ‘I’ of the man is separated from God, and his soul is corrupted by the world. At the *second stage* (air from water), the Holy Spirit cleanses his soul, and raises his soul in the body. At the *third stage* (fire from air), the spirit and the soul are united in a spiritual marriage, so the ‘I’ of the man is united with his spirit. At the

---

<sup>201</sup> St. Thomas, *Aurora*, 131. Cf. Pseudo-Aristotle, *Secreta Secretorum* (von Franz, *ibid.*, n. 39): “Thus when you have water from air and air from fire and fire from earth, then you have the fullness of the art.” Cf. *Rosarium Philosophorum*: “Of these four elements saith Aristotle in his book of the Regimen of the Principles: When you have water from air, and air from fire, and fire from earth, then you have the whole art of philosophy.”

<sup>202</sup> Jung, *Analytical Psychology*, 132.

<sup>203</sup> St. Thomas, *Aurora*, 95, 111, 113.

*fourth stage* (earth from fire), the spirit and soul conceive a new human soul which replaces the old one. The process of the spiritual marriage occurs at the third stage, so most of the following discussion is about fire and air, or spirit and soul.

The *first stage* in the *Aurora* is a transition from the principle of earth to the principle of water, and is about the soul (water) acquiring evil or sin from the world. We have seen from the *Aurora* and the writings of Aquinas that the man (earth) is separate from God, which is original sin. The first, fourth and seventh parables identify that the world subsequently deformed his soul with evil. We have seen that this is because as the man interacts with the world, random ‘accidents’ deform his soul, so it seems to him that the world is evil. He therefore says at the opening of the first parable: “Beholding from afar off I saw a great cloud looming black over the whole earth, which had absorbed the earth and covered my soul, because the waters had come in even unto her.”<sup>204</sup> The waters refer to the ‘accidents’ that enter the soul of the man, and the cloud (i.e., evaporated waters) refers to the deformations that have “as it were clouded” the man’s perception of Wisdom.<sup>205</sup> The man is aware that he is consequently sick in body (earth) and lower soul (water) which he refers to as the ‘lower hell’.<sup>206</sup> In response, feminine Wisdom proceeding in his soul says at the opening of the seventh parable: “Be turned to me with all your heart and do not cast me aside because I am black and swarthy, because the sun hath changed my colour and the waters hath covered my face and the earth hath been polluted and defiled in my works.”<sup>207</sup> That is, both the man and Wisdom are aware that they are separated by the evil in his lower soul, and Wisdom seeks a reunion.

In the *Aurora*, at this stage the lower soul acquires evil due to the ‘I’ of the man interacting with the world; and the resulting state of the lower soul is denoted by black. According to Jung, this *nigredo* (blackness) corresponds to “the darkness of the unconscious,” which in the first place contains the shadow.<sup>208</sup> Whereas the conscious persona presents desired behaviour to the world, undesired attributes are retained in the shadow of the personal unconscious.<sup>209</sup> Hence, the shadow contains “the dark aspects of the personality” that are

---

<sup>204</sup> St. Thomas, *Aurora*, 57.

<sup>205</sup> Cf. Aquinas, *S.T.*, I, Q. 93, A. 8, Reply 3 (emphasis mine): “...the image of God abides ever in the soul; ‘whether this image of God be so obsolete,’ as it were clouded, ‘as almost to amount to nothing,’ as in those who have not the use of reason; ‘or obscured and disfigured,’ as in sinners; or ‘clear and beautiful,’ as in the just; as Augustine says (De Trin. xiv, 6).” Jung (C.W. 14, 209) also wrote of a “dark cloud” that shrouded consciousness in darkness, “just as the earth was at Christ’s death, which was followed by a resurrection.”

<sup>206</sup> St. Thomas, *Aurora*, 57, 95.

<sup>207</sup> St. Thomas, *Aurora*, 133.

<sup>208</sup> Jung, C.W. 14, 646.

<sup>209</sup> Stein, *Jung’s Map of the Soul*, 122-4.

complexes of repressed or forgotten content acquired during the man's lifetime.<sup>210</sup> That is, both the soul of the man of the *Aurora* and Jung's personal unconscious assimilate things from the outside world, and this assimilation is a source of evil to the man. On the one hand, the man of the *Aurora* projects the evil in his soul onto the world which, according to Jung, will "change the world into the replica of one's unknown face," namely the shadow.<sup>211</sup> On the other hand, he is separated from Wisdom by evil in his lower soul as ego-consciousness is separated from the anima by the personal unconscious. Whereas the man in the *Aurora* refers to his soul as 'her', for Jung the shadow of a man is masculine. However, Jung associated the feminine anima with the shadow and consequently with evil, and he identified the relationship with the metaphor of Eve and the snake.<sup>212</sup> The snake came between Adam and Eve when it introduced the knowledge of original sin and represents the shadow.<sup>213</sup> Hence, when the man in the *Aurora* identifies that his soul is deformed and feminine, this refers first to the shadow, behind which is the feminine anima that both controls the shadow and is contaminated by it.<sup>214</sup> That is, the man is at the initial state of the redemption process at which his body and soul are corrupted (see 3.3).

Hence, in the *Aurora* there is a progression from interaction of the 'I' of the man with the world (earth) to deforming the lower soul (water). Jung identified the same progression in his explanation of the analytic method. Jung wrote that analysis begins by addressing the 'I' of the person: the "approach is made through the persona. Certain formalities of greeting are gone through, and compliments exchanged. In this way, one comes to the gateway of consciousness. Then the conscious contents are carefully examined, and then one passes to the personal unconscious."<sup>215</sup> This introduction of analyst and analysand does not apply to the man in the *Aurora*, but it shows that just as the 'I' of the man is before the lower soul in the *Aurora*, so the ego of the analysand is in front of the personal unconscious in analytical psychology.

The *second stage* is the transformation from the principle of water to the principle of air, and is about cleansing the soul and preparing the 'I' for a new spirit and soul. According to the theory of depth psychology, when a complex of the personal unconscious is made conscious, as happens in therapy, the complex disappears.<sup>216</sup> Jung wrote that "realization

---

<sup>210</sup> Jung, C.W. 9ii, 13-14; *Analytical Psychology*, 129.

<sup>211</sup> Jung, C.W. 9ii, 17.

<sup>212</sup> Jung, C.W. 9i, 59, 567; 12. 502.

<sup>213</sup> Jung, C.W. 9ii, 370.

<sup>214</sup> Jung, C.W. 14, 645-8. There, Jung used the black Shulamite from the Canticles as an example of the personification of the anima. The Shulamite is the model for Wisdom in the seventh parable of the *Aurora*.

<sup>215</sup> Jung, *Analytical Psychology*, 132.

<sup>216</sup> Bennet, *What Jung Really Said*, 64; Jung, *Analytical Psychology*, 132.

of the personal unconscious marks the first stage in the analytic process,” and until this happens the anima may not be recognized.<sup>217</sup> Similarly, the first parable of the *Aurora* says that the man will be redeemed by knowing God, and in his first speech of the seventh parable, the man says that he makes initial contact with Wisdom as the soul. Then, in the next speech Wisdom says: “I am all fair and there is no spot in me.”<sup>218</sup> That is, the man has become acquainted with his deformed soul and the soul is subsequently cleansed of sin. The first parable also refers to the soul or dove of God “in which there is no spot.”<sup>219</sup> According to Aquinas, “the Holy Ghost appeared over our Lord at His baptism in the form of a dove” as a preparation for the spiritual marriage, as “it is written (Ephesians 5:25-27): ‘Christ delivered Himself up ... that He might present ... to Himself a glorious Church, not having spot or wrinkle, or any such thing ... cleansing it by the laver of water in the word of life’.”<sup>220</sup> Similarly, we have seen from the *Aurora* that water symbolically nourishes the soul and cleanses sin to give life which means to become spiritual.

Hence, the soul of the man of the *Aurora* is cleansed of evil, which means that the deformations are removed from the lower soul which clouded the man’s perception of Wisdom proceeding in the higher soul. Similarly according to Jung, once the complex is removed from the unconscious, “this changes into the feminine figure that stands immediately behind it ... the anima.”<sup>221</sup> That is, once the second rank of lower soul or personal unconscious is resolved the third rank of Wisdom or the anima is perceived by the ‘I’ of the man.

The *third stage* is the transition from the principle of air to the principle of fire, and is about making the man spiritual, and uniting the soul (air) with the spirit (fire). Hence, there is the union of feminine Wisdom and the ‘I’ of the man, and there is also a relationship of the man and a woman. Wisdom proceeding in the higher soul perfects the ‘I’ of the man with the spirit and the man becomes spiritual. Wisdom as the feminine higher soul and the man as spirit are united in a spiritual marriage. However, the *Aurora* does not explain how Wisdom is united with the man, or the role of the woman in this spiritual marriage. The *Aurora* says that the woman is like Wisdom, and the writings of Jung are used to show how that likeness makes the ‘I’ of the man spiritual, and brings about the spiritual marriage of spirit and soul. Aspects of the spiritual marriage that are in the writings of Aquinas are also identified.

---

<sup>217</sup> Jung, *C.W.* 9ii, 42; 14, 646.

<sup>218</sup> St. Thomas, *Aurora*, 139.

<sup>219</sup> St. Thomas, *Aurora*, 139, 59.

<sup>220</sup> Aquinas, *S.T.*, III, Q. 39, A. 6.

<sup>221</sup> Jung, *C.W.* 14, 646.

The female and the male of the *Aurora* are understood to have an incorporeal meaning as the angels that are Wisdom and the 'I' of the man. However, we have seen from the seventh parable that they are also to be understood in a corporeal sense as a woman and a man. That is, there is also a woman in addition to the man in the seventh parable of the *Aurora* (see A.2). Therefore, the following explanation includes Wisdom or the anima, the 'I' of the man, and a woman. Aquinas identified this dual relationship in his *Commentary on Saint Paul's Epistle to the Ephesians* which in turn quotes from Genesis 2:24: "For this cause shall a man leave his father and mother; and shall cleave to his wife; and they shall be two in one flesh." (Eph. 5:31). The concept of "two in one flesh" is represented in the *Aurora* when the female says of her beloved that "he and I are one," to which he responds, "how good and pleasant it is for two to dwell together in unity."<sup>222</sup> Aquinas wrote that St. Paul "goes on to interpret this mystically, and he says 'This is a great sacrament' (Eph. 5:32), it is a symbol of a sacred reality, namely the union of Christ and the Church."<sup>223</sup> That is, the union of the man and the woman of the *Aurora* is related in a spiritual symbolic sense to the union of feminine Wisdom and the man; hence, there are dual relationships.

The *Aurora* indicates the beginning of the process which brings about the dual relationships when feminine Wisdom as the soul says to men that "if any shall find one like unto me, I will give into his hand the morning star."<sup>224</sup> This means that if a man shall find one that is like feminine Wisdom, then Wisdom will assign the man to the role of Christ (see A.2); that is, the 'I' of the man will become like the Son or the spirit. Wisdom is a personification of the ideas or types; so Wisdom proceeding and differentiated as feminine personifies the female type (see 4.4). Hence, "one like unto me" means an object that is like the female type or idea, namely the exemplar form that is a woman. Following Aquinas, by participating the idea of feminine Wisdom, a man is made to understand a woman (see A.2).<sup>225</sup> Similarly according to Jung, the archetypes provide the possibility of perception and understanding; and the anima is the archetype that enables a man to perceive and understand a woman.<sup>226</sup> The anima resides in the unconscious, so a man is not aware of the relationship of his anima to a woman. According to Jung after Freud, transfer of information between the unconscious and the outside world without entering

---

<sup>222</sup> St. Thomas, *Aurora*, 145, 147.

<sup>223</sup> Aquinas, *Commentary on Ephesians*, 225.

<sup>224</sup> St. Thomas, *Aurora*, 133.

<sup>225</sup> Aquinas, *S.T.*, I, Q. 84, A. 4: Similarly, "our intellect, by participating the idea of a stone, is made to understand a stone."

<sup>226</sup> Jung, *C.W.* 8, 270.

consciousness is called projection.<sup>227</sup> We have seen that the man of the *Aurora* projects his shadow onto the world, which consequently appears evil. Similarly, projection relates the anima of the man, which is personified as Wisdom in the *Aurora*, to a woman.

However, Jung explained that the term ‘projection’ is not really appropriate because “nothing has been cast out of the psyche; rather, the psyche has attained its present complexity by a series of acts of introjection.”<sup>228</sup> That is, as we have seen for both Aquinas and Jung, it is necessary for the acquisition of knowledge that types or archetypes respectively are associated with sensory knowledge. These internal and external sources of information conflate to provide images in the personal unconscious; and, after some thought, ideas and feelings which appear in consciousness.<sup>229</sup> As a result, it seems to the subject that the object takes on qualities that the subject is unaware have originated in his (or her) own unconscious psyche. Hence, it is said that the unconscious content is ‘projected’ into the object, such as another person, which is called personification.<sup>230</sup> Consequently, Jung often referred to archetypes such as the anima with personified terms.<sup>231</sup> When projection occurs between two people it is called transference,<sup>232</sup> regarding which Jung wrote: “The main problem of medical psychotherapy is the transference. In this matter Freud and I were in complete agreement. I was able to demonstrate that alchemy, too, had something that corresponded to the transference – namely, the concept of the coniunctio.”<sup>233</sup> Any of the archetypes may be involved, depending on the sort of object. For example, an infant may ‘project’ his (or her) mother archetype onto an external object, usually his mother.<sup>234</sup> An obvious case for a man such as our author is the association of a woman and the anima. When the association is strong and persistent, the man is said to be ‘in love’.<sup>235</sup> For the man, it is as if attributes of the anima were projected onto the woman, such that she takes on a numinous quality. He perceives her, not for what she really is, but for what his unconscious ideally would like her to be.<sup>236</sup>

The above projections are part of a group of relations which is represented in figure 1. There the direction of the arrows indicates transfer of information from masculine to feminine and vice versa. For example, relationship A represents an uncomplicated

---

<sup>227</sup> Jung, *C.W.* 8, 507.

<sup>228</sup> Jung, *C.W.* 9i, 54.

<sup>229</sup> Jung, *C.W.* 6, 743-754; 8, 417, 440.

<sup>230</sup> Reber, *Dictionary of Psychology*, 373, 537.

<sup>231</sup> Samuels, Shorter and Plaut, *Dictionary of Jungian Analysis*, 108, 113.

<sup>232</sup> Jung, *C.W.* 16, 445.

<sup>233</sup> Jung, *Memories, Dreams, Reflections*, 203.

<sup>234</sup> See, for example, Robertson, “A Unitary World,” 39-41. There, projection of the Mother archetype is related to the concept of imprinting as described by Konrad Lorenz.

<sup>235</sup> Jung, *C.W.* 6, 803-11.

<sup>236</sup> Jung, *Analytical Psychology*, 134; Stevens, *Archetypes*, 67.

conscious personal relationship without projection, and the arrows represent mutual attraction based on standard transactions. For example, a woman buying a pair of shoes from a shoe salesman: the woman wants the shoes denoted by the right hand arrow (AR), and the man wants her money denoted by the left hand arrow (AL). Similarly, the crossed relationship arrows represent the unconscious projections of the soul (anima in a man, animus in a woman) to the ego (masculine in a man, feminine in a woman) as described above. These relationships are the basis of the following explanation of the relationship of Wisdom, the man of the *Aurora* and a woman.

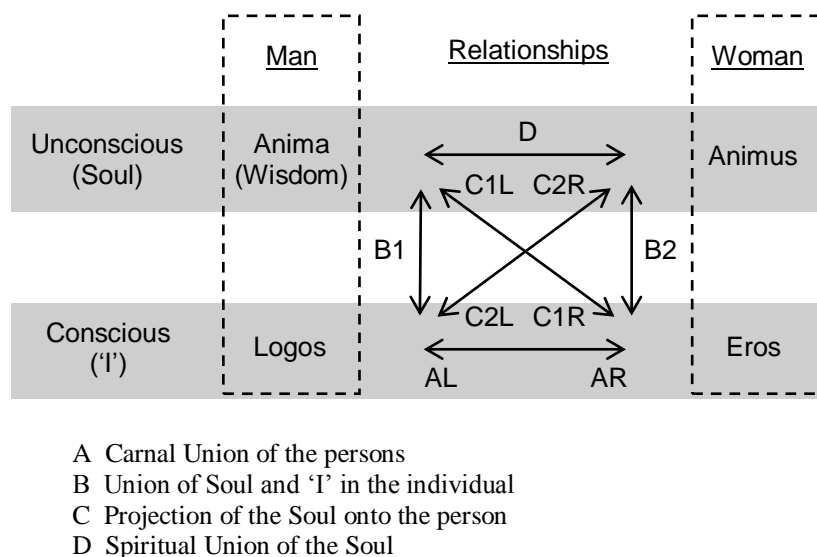


Figure 1. Relationship Diagram of the Man of the *Aurora* and a Woman.<sup>237</sup>

In figure 1 above, the man of the *Aurora* is on the left of the diagram. At top left is the anima in the unconscious of the man which is personified as Wisdom, and at bottom left is the conscious 'I' of the man which is characterized by the Logos principle. In the seventh parable he is represented as the beloved along with the woman who is on the right of the diagram. The female of the seventh parable also represents Wisdom, so that she also appears as a personification of the anima. The female as a personification of the anima calls for men, and the man responds, as represented by the vertical left hand arrow B1. The female as a woman concurrently calls for a man, and the man responds, as represented by the horizontal bottom arrow AL - AR. The man is therefore solicited by both the anima and a woman. The anima and the woman, and the woman's animus and the man are related by projection which is represented by the two crossed arrows in the center of the diagram. In what follows, the concept of projection according to Jung is related to the writings of Aquinas and hence to the concept of mutual indwelling identified in the

<sup>237</sup> From Jung, C.W. 16, 422.

explication of the *Aurora*. This identifies how the man forms a relationship with feminine Wisdom in the *Aurora*.

The relationship between a man and a woman is usually referred to as love, and in particular love of concupiscence. Jung wrote of love as projection of unconscious content in a similar way that Aquinas wrote of love as the procession of the Holy Spirit in the will.<sup>238</sup> Aquinas distinguished love of concupiscence (desire) and love of friendship, both of which are due to an apprehension of the unity of lover and beloved.<sup>239</sup> We will consider only concupiscence here, as that is what applies to the second and seventh parables of the *Aurora*. Concupiscence is not necessarily between a gendered pair, because Aquinas described concupiscence between two males without mentioning a woman. For Aquinas, love is procession of will towards the universal good which is innately apprehended by the intellect as beautiful according to the types.<sup>240</sup> Following Aquinas, a person makes a choice which determines behaviour by a four-stage process involving will, intellect (perception), intellect (judgement), will (see 3.1). Regarding love, this sequence becomes: first, the will inclines the intellect to the universal good; second, the intellect generates a likeness of the love object and makes it intelligible according to the types; third, by comparing the likeness of the object with the type, the intellect then judges the object to be beautiful and commands the will accordingly; fourth, the will then inclines the person to the object.

This interaction of the will and the intellect is similar to the interaction of instinct and archetype we have seen from analytical psychology where the instinct is the source of the impulse and motivates the archetype, and the archetype provides the possibility of perception of the object and gives form to the instinct. That is, the processes for directing a subject and identifying a love object are similar in the writings of Aquinas and Jung. As part of the process, a conception of the thing loved is generated in the mind of the lover; hence, according to Aquinas, “the thing loved is in the lover,”<sup>241</sup> which is referred to as indwelling.

Aquinas pointed out that when indwelling applies to two people, then mutual indwelling occurs: “every love makes the beloved to be in the lover, and vice versa.”<sup>242</sup> Jung wrote that for a married couple, “it is an almost regular occurrence for a woman to be wholly

---

<sup>238</sup> T. C. O’Brien in Aquinas, *S.T.*, ed. Gilby, vol. 7, 258.

<sup>239</sup> Aquinas, *S.T.*, I-II, Q. 28, A. 1.

<sup>240</sup> T. C. O’Brien in Aquinas, *S.T.*, ed. Gilby, vol. 7, 270.

<sup>241</sup> Aquinas, *S.T.*, I, Q. 37, A. 1; I-II, Q. 28, A. 2.

<sup>242</sup> Aquinas, *S.T.*, I-II, Q. 28, A. 2.



contained, spiritually, in her husband, and for a husband to be wholly contained, emotionally, in his wife.” Jung referred to this “as the problem of the ‘contained’ and the ‘container’,”<sup>243</sup> which comes about because the contained subject as the lover unconsciously projects their soul into the beloved container.<sup>244</sup> That is, a representation of the beloved is in the psyche of the lover by a series of acts of introjection, as explained by Jung above. Additionally, the beloved, as a prospective container of the soul of the lover, instinctively presents as an object that matches the potentially contained soul of the lover, and this behaviour of the persona of the beloved may continue after projection occurs.<sup>245</sup> Similarly, Aquinas explained that the beloved is represented in both the intellect and the appetite of the lover; and that the lover actively tries to be represented in the intellect and appetite of the beloved as follows:

For as to the apprehensive power, the beloved is said to be in the lover in so far as the beloved abides in the apprehension of the lover [i.e., constantly present in the lover’s thoughts], according to Phil. 1.7, *For that I have you in my heart*. But the lover is said to be in the beloved according to apprehension in so far as the lover ... strives to gain an intimate knowledge of each thing pertaining to the beloved, so as to penetrate into his very soul. ... As to the appetitive power, the object loved is said to be in the lover, because it is in his affections by a kind of satisfaction ... because the satisfaction in the beloved is rooted in the lover’s heart. On the other hand, the lover is in the beloved [because the lover] seeks to possess the beloved perfectly, by penetrating into his heart, as it were.<sup>246</sup>

Hence, in the writings of both Jung and Aquinas there are two complementary actions of the lover and the beloved:

1. In the writings of Aquinas, the beloved is in the lover because the beloved is represented in the thoughts and feelings (apprehension and appetite) of the lover. Similarly in the writings of Jung, an image of the beloved is in the conscious psyche of the lover by introjection. Hence, in both the writings of Aquinas and Jung, the beloved is represented in the consciousness of the lover. Additionally, according to Aquinas, the heart of the lover is associated with the representation of the beloved in the thoughts and feelings of the lover; and according to Jung, the soul of the lover is projected into the image of the beloved in the psyche of the lover. Hence, the association of the heart with the thoughts and feelings of the lover in the writings of Aquinas is comparable to the projection of the soul of the lover into the image of the beloved in the writings of Jung.
2. In the writings of Aquinas, the lover seeks and strives to be in the beloved, and consequently the lover penetrates the heart and soul of the beloved. In the writings of Jung, however, the beloved presents as an object that matches the soul of the lover.

---

<sup>243</sup> Jung, C.W. 17, 331c.

<sup>244</sup> Jung, C.W. 17, 339.

<sup>245</sup> Jung, C.W. 6, 810.

<sup>246</sup> Aquinas, S.T., I-II, Q. 28, A. 2. Also, Aquinas, S.T., ed. Gilby, vol. 19, 92-95.

Consequently the beloved introjects an image of the lover (i.e., the lover is in the beloved), and the soul of the beloved is projected into the image of the lover. Hence, the lover penetrating the heart and soul of the beloved in the writings of Aquinas is comparable to the soul of the beloved being projected into the image of the lover in the beloved in the writings of Jung.

That is, for both writers (1) the beloved is represented in the conscious mind of the lover, and (2) the lover is represented in the mind of the beloved. Additionally, the representation in the mind of the lover and beloved is associated with the heart and soul for Aquinas, and the soul for Jung. We will see below that the heart in the writings of Aquinas corresponds to the unconscious in the writings of Jung, and that the soul is the representative of the unconscious. We have seen that in both the writings of Aquinas and Jung, the beloved is in the lover and the lover is in the beloved, so the concept of mutual indwelling in the writings of Aquinas compares to mutual introjection and projection, or transference, in the writings of Jung.<sup>247</sup>

The concept of mutual indwelling is also mentioned twice by the male in the seventh parable of the *Aurora*: first, when he says of the female, “I will ... rest in her”;<sup>248</sup> and second, he also says of the female, “thou art she who shall enter through the ear.”<sup>249</sup> The second instance from the seventh parable (see A.2) refers to the Holy Spirit entering the Virgin Mary as the Word to conceive Christ.<sup>250</sup> In the *Aurora*, this means that the woman as the lover will speak to the man as the beloved; that is, she will enter the man through the ear. Using Aquinas’s theology, because the Word is participated by the intellect, then the intellect of the female lover will proceed to the beloved as speech through the ear. In terms of analytical psychology, the Logos principle or animus of the woman will project into the

---

<sup>247</sup> The comparison of mutual indwelling in the writings of Aquinas and Jung is complicated by two issues: (1) Jung used the term projection to mean that it is *as if* the soul of the subject were ‘projected’ into the object, when in fact the object is present in the subject as a conscious image that is also unconsciously informed by the soul. Therefore, it seems to the subject that his or her soul is projected into the object. This means, for example, that whereas for the objective perspective of Aquinas a representation of the beloved is *contained* in the lover (*S.T.*, I-II, Q. 28, A. 2 & Obj. 1), Jung considered the perspective of the subject for whom it seems that the beloved *contains* the soul of the lover. However, Aquinas wrote of the object being in the apprehension and appetite, meaning contained in the conscious thoughts and feelings of the subject, in the same way that Jung wrote of the object being introjected into the conscious psyche of the subject. (2) Whereas the writings of Aquinas consider mutual indwelling from the perspective of the lover only as both having a representation of the beloved in the mind and being represented in the mind of the beloved, the writings of Jung refer to projection into the container only but from the perspective of both lover and beloved.

<sup>248</sup> St. Thomas, *Aurora*, 135.

<sup>249</sup> St. Thomas, *Aurora*, 135.

<sup>250</sup> Von Franz, *Alchemy*, 268. See also von Franz in St. Thomas, *Aurora*, 370-1, & nn. 45, 47.

man of the *Aurora* as represented by the left hand arrow C2L in figure 1.<sup>251</sup> By this means, the soul of the woman is represented in the man, so that the woman becomes spiritually contained in the man as given by Jung above.

In the above description given by Aquinas, mutual indwelling occurs in the apprehension and the appetite, and in both cases mutual indwelling is related to the 'heart'. The word 'heart' appears ten times in the *Aurora* and nine of those are in paraphrases from the Bible; therefore, the *Aurora* imports the word 'heart' and its meaning from the Bible. Aquinas wrote that the Bible "proceeds from principles established by ... the science of God," and therefore "bears the stamp of the divine knowledge."<sup>252</sup> According to Aquinas, the Bible provides principles as articles of faith,<sup>253</sup> and so he used quotations from the Bible to support his arguments. The word 'heart' appears approximately 680 times in his *Summa Theologiae*, of which one third (i.e., 230) are in quotations from the Bible. That is, one third of the instances in the *Summa Theologiae* use the word 'heart' as a principle from the Bible and the other instances agree with those that are from the Bible: therefore, the word 'heart' has the same meaning in the writings of Aquinas as that given in the Bible. That is, both the *Aurora* and the writings of Aquinas give 'heart' the same meaning as that in the Bible.

According to Aquinas, the Bible gives things two sorts of meaning: the historical or literal, and the allegorical or spiritual.<sup>254</sup> Regarding the latter, Jung wrote that "the unconscious is commonly regarded as a sort of encapsulated fragment of our most personal and intimate life – something like what the Bible calls the 'heart'."<sup>255</sup> Similarly, Aquinas assigned to certain corporeal organs functions that are similar to ego-consciousness and the unconscious respectively: "The head has a manifest preeminence over the other exterior members, the heart has a certain hidden influence..."<sup>256</sup> That is, according to Aquinas, the

---

<sup>251</sup> According to von Franz (*Alchemy*, 268), it is the anima who "goes in through the ear." However, this is not correct, because it is the man speaking so his own internal anima cannot go in through his ear. There must be an external feminine source which is the woman, and women do not have an anima. Jung specified that the gendered principles of Logos and Eros vary independently of the psychological functions of spirit and soul. So for the woman, the masculine Logos principle is assigned to the soul which is then called animus rather than anima. Hence, the animus is projected onto the man, and the feminine Eros principle is the dominant of the 'I' of the woman. Aquinas did not identify a different psychology for a woman, so it is assumed the Word is participated by the intellect of the woman. Hence, for the Word to enter the ear of the man, the intellect or spirit of the woman abides in the man by her speech. Jung's (*C.W.* 9ii, 29) assertion that women are consciously inclined to relationships rather than to reason explains why Aquinas (*S.T.*, II-II, Q. 70, A. 3; Q. 156, A. 1) considered that women have "a defect in the reason," and consequently are "unstable of reason ... and follow their passions readily."

<sup>252</sup> Aquinas, *S.T.*, I, Q. 1, A. 2, 3.

<sup>253</sup> Aquinas, *S.T.*, I, Q. 1, A. 8.

<sup>254</sup> Aquinas, *S.T.*, I, Q. 1, A. 10.

<sup>255</sup> Jung, *C.W.* 9i, 42.

<sup>256</sup> Aquinas, *S.T.*, III, Q. 8, A. 1.

‘heart’ contains hidden “secrets,”<sup>257</sup> which means that it contains knowledge that is hidden or not conscious. According to Jung, that content of the mind which is not conscious is called the unconscious.<sup>258</sup> That is, according to Aquinas and Jung, the ‘heart’ of the Bible contains hidden secrets or unconscious knowledge, and the *Aurora* takes the meaning of ‘heart’ from the Bible: therefore, the ‘heart’ of the *Aurora* contains unconscious knowledge.

The unconscious knowledge of the ‘heart’ is in both the collective and the personal unconscious. Mutual indwelling is due to love and, according to Aquinas referring to the Gospels, “love is an act of the will which is here denoted by the ‘heart’.”<sup>259</sup> Additionally, the will participates the Holy Spirit, and the “Holy Ghost is likened to the heart.”<sup>260</sup> Similarly, we have seen from the *Aurora* that Wisdom proceeds in the Holy Spirit to the soul, and the soul corresponds to the will. The soul or principle of air in the *Aurora* is of the same rank as the soul of analytical psychology – the anima or the animus – which is the projection making factor of the collective unconscious that brings about love.<sup>261</sup> Therefore, the ‘heart’ includes the soul of the collective unconscious. However, the *Aurora* also indicates that the ‘heart’ is specific to an individual with a paraphrase from King Solomon, to place Wisdom about the neck, and “write in the tables of thy heart.”<sup>262</sup> According to Aquinas, this paraphrase from Proverbs refers to retaining information in memory.<sup>263</sup> Hence, the ‘heart’ acquires information during the lifetime of the individual. Similarly according to Jung, whereas the contents of the collective unconscious are impersonal, “the contents of the personal unconscious are acquired during the individual’s lifetime.”<sup>264</sup> Therefore, the concept of ‘heart’ includes both the collective and the personal unconscious.

It is necessary to remove evil or dark aspects from both the ‘heart’ and the personal unconscious, which we have seen is the function of the second stage of redemption in the *Aurora*. The archetype of the personal unconscious is the shadow which organizes complexes of bad moral habits that are equivalent to sinful demons in the writings of Aquinas. And, just as it is necessary to resolve the complexes to identify the anima, the *Aurora* says that it is not possible to have Wisdom “unless thou shalt purify thy mind

---

<sup>257</sup> Aquinas, *S.T.*, II-II, Q. 176, A. 2; III, Q. 59, A. 2, Reply 3.

<sup>258</sup> Jung, *C.W.* 8, 270: “I define the unconscious as the totality of all psychic phenomena that lack the quality of consciousness.”

<sup>259</sup> Aquinas, *S.T.*, II-II, Q. 44, A. 5.

<sup>260</sup> Aquinas, *S.T.*, III, Q. 8, A. 1.

<sup>261</sup> Jung, *C.W.* 9ii, 26.

<sup>262</sup> St. Thomas, *Aurora*, 39. Cf. Prov. 3:3-4.

<sup>263</sup> Aquinas, *S.T.*, I-II, Q. 100, A. 7, Obj. & Reply 5.

<sup>264</sup> Jung, *C.W.* 7, 442-50; 9ii, 13. Also, Jung, *C.W.* 6, 723, Definition 23; 746, Definition 26.

[*mentem*] before God, that is, wipe away all corruption from thy heart.”<sup>265</sup> Here the ‘heart’ is equated with the mind (*mens*) which, according to Aquinas, is synonymous with the intellective part of the rational soul that includes the intellect and the will. Therefore the ‘heart’ contains the intellect and will, and we have seen that the intellect and will of Aquinas’s angels are comparable to the thinking and feeling of the complexes of the personal unconscious. However, in the *Aurora* and the writings of Aquinas, the ‘heart’ is that part of the soul that remains after death of the body. In the *Aurora*, for those that eat the bread of life, Wisdom says, paraphrasing from the Psalms, that “their hearts shall live for ever.”<sup>266</sup> Similarly according to Aquinas, the intellect and will “remain in the soul after destruction of the body.”<sup>267</sup> The intellect and will constitute the intellective part of the soul, so the ‘heart’ includes the intellectual principle which is produced by God and is incorruptible.<sup>268</sup> Because angels comprise only intellect and will, and are also incorruptible,<sup>269</sup> then after death “men will be like angels.”<sup>270</sup> That is, according to the *Aurora* and Aquinas, the personal part of the ‘heart’ remains after death. The writings of Jung are silent on the state of the personal unconscious after death, however when brain function stops presumably the personal unconscious ceases also.

In summary, the assertion made by Jung that the unconscious is similar to the meaning of the term ‘heart’ in the Bible is also applicable to the meaning of the term ‘heart’ in the writings of Aquinas and in the *Aurora*. This non-conscious part of the mind acquires evil from the world, and it is necessary to remove the evil before the spiritual marriage may proceed. The process for directing the lover regarding selection of the beloved includes interaction of two aspects of the unconscious of the lover, which according to Aquinas are will and intellect, and according to Jung are instinct and archetype. In the *Aurora* and the writings of Aquinas, mutual indwelling of lover and beloved occurs in the ‘heart’ which according to Aquinas is similar to angels, such as Wisdom and her beloved in the *Aurora*. Similarly in the writings of Jung, mutual projection, or transference, is due to the soul as the archetypal projection making factor which resides in the unconscious. Archetypes are actualized as complexes, and complexes correspond to angels. That is, for all three sources, the unconscious is the origin of mutual indwelling of Wisdom as the lover and personification of the anima, and her beloved.

---

<sup>265</sup> St. Thomas, *Aurora*, 107.

<sup>266</sup> St. Thomas, *Aurora*, 143. Cf. Psalm 21:27: “their hearts shall live for ever and ever.” Also Psalm 103:15: “bread may strengthen man’s heart.”

<sup>267</sup> Aquinas, *S.T.*, I, Q. 77, A. 8.

<sup>268</sup> Aquinas, *S.T.*, I, Q. 75, A. 6.

<sup>269</sup> Aquinas, *S.T.*, I, Q. 61, A. 2.

<sup>270</sup> Aquinas, *S.T.*, I-II, Q. 67, A. 1.

From the above information it is possible to construct the following process that brings about the spiritual marriage of feminine Wisdom and the man at the third stage of the process of redemption in the *Aurora*. Initially the man is driven by instinct to find a mate. His instinct is directed by the feminine type or anima, which is personified as Wisdom who cries “to all you who pass by the way.” Wisdom says she seeks “one like unto me,”<sup>271</sup> which means that the man is seeking an object that sufficiently resembles the ideal feminine form or type, namely the anima.<sup>272</sup> The man is aware of this directed drive and says he will seek “a chaste virgin to espouse.”<sup>273</sup> When a woman is present, the ego or ‘I’ of the man compares and matches the anima with the woman, and so understands that the object is a woman. As a result, the anima is superimposed on the image, and this produces an idealized image of the woman in the collective consciousness of the persona of the man.<sup>274</sup> Hence, it is said that the anima is ‘projected’ into the woman.

The ‘I’ of the man is unaware of the projection,<sup>275</sup> but he perceives the woman as an image that is idealized by his anima and which he may not distinguish from the woman as object. Hence, the ‘I’ of the man perceives the anima as a personification in consciousness, namely Wisdom.<sup>276</sup> The ego normally identifies with the persona, which means that the ego identifies with the idealized feminine image in the persona.<sup>277</sup> Consequently, the ‘I’ of the man is identified both with Wisdom as the collective form of the image, and with the woman as its individual content. Hence, when the female says “he and I are one,”<sup>278</sup> this means that the ego is united with the actualized anima, so that they are “two in one flesh.” The man then refers to the female as “my spouse.”<sup>279</sup> This projection of the anima of the man onto the woman (arrow C1R) is reciprocated by a projection of the animus of the woman onto the man (arrow C2L) so mutual indwelling occurs, as shown in figure 1 above. The unity of the woman and man extends to sexual intercourse, which according to Jung further strengthens the state of “one heart and one soul.”<sup>280</sup>

---

<sup>271</sup> St. Thomas, *Aurora*, 133.

<sup>272</sup> Jung, *C.W.* 6, 809.

<sup>273</sup> St. Thomas, *Aurora*, 135.

<sup>274</sup> Jung, *Analytical Psychology*, 134. Stein, *Jung's Map of the Soul*, 120. Carotenuto, *Kant's Dove*, 7.

<sup>275</sup> Jung, *C.W.* 6, 809.

<sup>276</sup> Jung, *C.W.* 7, 247. It may not be necessary that a woman is present, which is likely to have been the case for a clerical author. An idealized image could be produced from fantasies and substitution objects, such as depictions of the Virgin Mary.

<sup>277</sup> Jung, *C.W.* 6, 807.

<sup>278</sup> St. Thomas, *Aurora*, 145.

<sup>279</sup> St. Thomas, *Aurora*, 137.

<sup>280</sup> Jung, *C.W.* 17, 330.

Once the relationship is established between Wisdom, the man and the woman, the man says that “I will come forth as a bridegroom out of his bridechamber.”<sup>281</sup> Similarly according to Jung, projection of the anima onto the woman “offers a release from one’s inner processes.”<sup>282</sup> This means that the female is the means by which the ‘I’ of the man leaves his earthly existence and becomes spiritual. Hence, the man says that Wisdom will “give me wings like a dove, and I will fly with her to heaven.”<sup>283</sup> This also means that Wisdom is the means by which she and the man are united, which Wisdom also identifies when she says that “I am the crown wherewith my beloved is crowned.”<sup>284</sup> That is, Wisdom has a dual role as not only the feminine aspect of a gendered pair, but also as a uniting principle.

When the man becomes spiritual, this means that the ‘I’ of the man unites with the spirit, the principle of which is fire. Once the ‘I’ of the man has brought the shadow and the soul into awareness, then he may become aware of the spirit, which the *Aurora* refers to as the earth moving from darkness, to moon, and then sun: “This earth, I say, made the moon in its season, then the sun arose ... after the darkness.”<sup>285</sup> The spirit is the third heavenly rank in the *Aurora*, and so corresponds to the third archetype of spirit in analytical psychology, which in a man is the wise old man. According to Jung, the wise old man is the fourth element of the spiritual marriage which comprises two opposite pairs of opposites: the immanent elements of the man and the woman, and the transcendent elements of the anima and the wise old man.<sup>286</sup> We have seen that Logos is the principle of the wise old man, and also of the ego because the spirit is “the dominant of consciousness.”<sup>287</sup> Therefore, when the man becomes spiritual, this means that the ‘I’ of the man is more informed by the principle of the spirit, which is fire or Logos in a man. That is, ego-consciousness is united with the unconscious principle of the ego.

Wisdom identifies that she brings about what Jung called “the union of opposites and reconciliation of the divided,”<sup>288</sup> when she says in a general sense that, “I am the mediatrix of the elements, making one to agree with another; that which is warm I make cold, and the reverse; that which is dry I make moist, and the reverse; that which is hard I soften, and the

---

<sup>281</sup> St. Thomas, *Aurora*, 135, 137.

<sup>282</sup> Jung, *C.W.* 6, 810.

<sup>283</sup> St. Thomas, *Aurora*, 135.

<sup>284</sup> St. Thomas, *Aurora*, 141.

<sup>285</sup> St. Thomas, *Aurora*, 125-6.

<sup>286</sup> Jung, *C.W.* 9ii, 42.

<sup>287</sup> Jung, *C.W.* 14, 536 & n. 428.

<sup>288</sup> Jung, *C.W.* 14, 207. There, Jung referred to Eph. 2:14: “For he is our peace, who hath made both one, and breaking down the middle wall of partition the enmities of his flesh.”

reverse.”<sup>289</sup> Jung wrote more specifically that redemption is “the consummation of the hierosgamos [spiritual marriage], the ‘earthing’ of the spirit and the spiritualizing of the earth.”<sup>290</sup> In the *Aurora*, Wisdom said that she would give the man the morning star that assigns him to the role of the Son or spirit,<sup>291</sup> which means that Wisdom “maketh the earthly body spiritual.”<sup>292</sup> That is, the spirit enlightens the man, which is expressed in the writings of Aquinas as “the Son, as the Word, is the light and splendor of the intellect,”<sup>293</sup> and “the intellect that more perfectly participates the light of glory will see God the more perfectly.”<sup>294</sup> Jung expressed this as: “from the darkness of the unconscious comes the light of illumination, the *albedo* [whitening].”<sup>295</sup> That is, at the third stage of redemption in the *Aurora*, Wisdom via the higher soul (air) inspires the man with the spirit (fire), so the natural light of the rising dawn is implanted in the intellect of the man.

The *fourth stage* is the transition from the principle of fire back to the principle of earth, and is about generation of a new spiritual human soul (fire), and returning the new soul to the body (earth). The soul and spirit are united and conceive a new spiritual human soul. The spiritual human soul is the new form of the mind and body of the man. The ‘I’ of the man is now more aware of the spirit (fire, sun) and higher soul (air, moon) from which he receives the wisdom of God.

So, although “two are not seen, namely air and fire,”<sup>296</sup> they now more perfectly inform the ‘I’ of the man; that is, the man is united with the soul and the spirit respectively.

Consequently, the two conceptions of God, the Son and the Holy Spirit, are reunited in the man as an aspect of the union of the man and the woman. According to Jung, the anima (i.e., feminine Wisdom in the *Aurora*) and the ‘I’ of the man are one “in the sense that body and soul are one or spirit and soul are one.”<sup>297</sup> In the *Aurora*, the union of the male and the female as the spirit and the soul results in the procreation of a new human soul: the new human soul is conceived in the second parable; at the three trimesters of gestation the human soul is nourished by water, air and fire in the fourth parable; and the male and female have sons in the seventh parable.<sup>298</sup> Similarly according to Jung “the unconscious

---

<sup>289</sup> St. Thomas, *Aurora*, 143.

<sup>290</sup> Jung, *C.W.* 14, 207.

<sup>291</sup> St. Thomas, *Aurora*, 133.

<sup>292</sup> St. Thomas, *Aurora*, 97.

<sup>293</sup> Aquinas, *S.T.*, I, Q. 39, A. 8.

<sup>294</sup> Jung, *C.W.* 14, 536 & n. 428. Aquinas, *S.T.*, I, Q. 12, A. 6.

<sup>295</sup> Jung, *C.W.* 14, 220.

<sup>296</sup> St. Thomas, *Aurora*, 113.

<sup>297</sup> Jung, *C.W.* 14, 536. There, Jung wrote that the anima corresponds to “the Queen of the South who is entrusted with the treasures of the wise and mighty.” It is shown in the Appendix regarding chapter 1 of the *Aurora* that the figure of Wisdom is drawn from the Queen of the South of the Wisdom literature.

<sup>298</sup> St. Thomas, *Aurora*, 67, 87, 147.



is pregnant with consciousness and gives birth to it,” which means that consciousness develops from the unconscious.<sup>299</sup> Hence, the ‘I’ of the man receives a new human soul, which is given in the *Aurora* as “put on the new man.”<sup>300</sup> The stages of the redemption process are given in the sixth parable as “water from earth, air from water, fire from air, earth from fire.”<sup>301</sup> Hence, at the end of a cycle of the spiritual marriage “fire is liquefied and turned into glorified earth,”<sup>302</sup> which means that the new human soul is returned to the body and the process begins again with the earthly man.

Hence, the ‘I’ of the man in the *Aurora* is united with Wisdom which results in the generation of a new human soul. According to Jung, this means that “the union of the conscious mind or ego personality with the unconscious personified as anima produces a new personality compounded of both.” Since this new personality “transcends consciousness it can no longer be called ‘ego’ but must be given the name of ‘self’.”<sup>303</sup> That is, the self is distinct from the ‘I’, and encompasses and unifies the opposites of the unconscious and ego-consciousness.<sup>304</sup> Jung referred to both the metaphor of the first parents and Plato’s androgyny when he wrote that the self “corresponds to the original, spherical, bisexual being who stands for the mutual integration of conscious and unconscious.”<sup>305</sup>

In the seventh parable of the *Aurora*, Wisdom personifies both the anima and the self when she says that she is “the most prudent virgin, coming forth as the Dawn, shining exceedingly, elect as the sun, fair as the moon, beside what is hid within.”<sup>306</sup> That is, Wisdom as the virgin is the feminine element, and Wisdom also includes the attributes of both the masculine sun and the feminine moon, which in the fifth parable are identified as the opposite aspects of God (see A.2). Wisdom confirms that she includes both aspects when she says that, “I am the whole work and all science is hidden in me.”<sup>307</sup> This means that Wisdom personifies both the uniting principle which Jung called the self, and one of the elements to be united, namely the anima. A metaphysical explanation is that Wisdom proceeds from the One, and in the *Aurora* Wisdom proceeding is differentiated as masculine and feminine. Therefore, Wisdom is a personification of both the essence of the

---

<sup>299</sup> Jung, *C.W.* 14, 219; 17, 326.

<sup>300</sup> St. Thomas, *Aurora*, 117.

<sup>301</sup> St. Thomas, *Aurora*, 131.

<sup>302</sup> St. Thomas, *Aurora*, 93.

<sup>303</sup> Jung, *C.W.* 16, 474.

<sup>304</sup> Jung, *C.W.* 6, 789-91, Definition 46.

<sup>305</sup> Jung, *C.W.* 16, 531.

<sup>306</sup> St. Thomas, *Aurora*, 139.

<sup>307</sup> St. Thomas, *Aurora*, 143.

One (i.e., the types in the mind of God, or the totality of the archetypes) and one of the pair of opposites (e.g., the human feminine type, or the anima).

Hence, in both the *Aurora* and the writings of Jung, there is an element within which are the united pairs of opposite elements. The opposites may be conceived as the Son and the Holy Spirit, the spirit and the soul, male and female, or the sun and the moon. The *Aurora* generalizes them as the warm and the cold, the dry and the moist; and in the writings of Jung they are conscious or unconscious. Uniting the man and a woman with love means the soul of the man more perfectly informs the 'I' of the man; uniting the spirit and the 'I' of the man means that the types more perfectly inform the intellect of the man; uniting the spirit and the soul means the intellect more perfectly interacts with the appetite. As the Son and the Holy Spirit, the opposites are the image of God in the human mind.

According to Jung, the concept of the self is similar to the concept of the God-image, and the spiritual marriage is signified by the philosopher's stone.<sup>308</sup> According to the *Aurora*, there is a stone; that is, the soul "from which fire is struck."<sup>309</sup> This means that the philosopher's stone is Wisdom proceeding in the Holy Spirit to the soul which brings forth the spirit.

In summary, the writings of Aquinas and Jung identify a God-concept that emanates both as the form of the world and as an image in the human mind. These three classes of forms were also identified in the *Aurora*. It was identified that the God-image in the mind comprises spirit and soul. The soul of a man is the anima in analytical psychology, and the anima is personified as Wisdom in the *Aurora*. From the *Aurora*, it was identified that Wisdom conducts a four-stage process of redemption, and it was shown that the process is also represented in analytical psychology. It was identified from the *Aurora* and the writings of Jung that the redemption process includes a man and a woman, and the soul (anima) and the spirit of the man. In the *Aurora* redemption consists of the union of soul and spirit, and generation of a new human soul of the man. The writings of Jung identified how the woman evokes the soul in the man, and how the man is united with the soul and the spirit, which together are the God-image of the new human soul. This concludes the second thesis objective to identify the process of redemption given in the *Aurora*.

---

<sup>308</sup> Jung, C.W. 9ii, 72; 11, 238, 757.

<sup>309</sup> St. Thomas, *Aurora*, 37, 45, 113.

## 5. Summary and Conclusion

The medieval text *Aurora Consurgens* Part I has been edited by Marie-Louise von Franz who also provided a Commentary from the perspective of analytical psychology. That Commentary does not verify the main connection between the *Aurora* and analytical psychology and does not include a description of the process for establishing a relationship with God which is the major theme of the *Aurora*. This thesis fulfilled both of those opportunities. This chapter reviews the findings, places them in historical context and considers how they are relevant today.

We have seen that the concept of Wisdom in the *Aurora* may be explained using the writings of Thomas Aquinas, that Wisdom personified corresponds to the anima archetype from analytical psychology developed by C. G. Jung, that the process of redemption in the *Aurora* is comparable to interaction of archetypes from analytical psychology, and that analytical psychology may be used to explain redemption in the *Aurora* as a spiritual marriage. The *Aurora* tells the story of the separation of God and a man who yearn to be reunited. The essence of God is personified as feminine Wisdom who emanates and is differentiated as both the form of the world and as a dual God-image in the human mind. The God-image comprises the Son or spirit and the Holy Spirit or soul. The dual God-image of spirit and soul is the principles of the human faculties of intellect and will which provide humans with the capacity to think for themselves. Humans are thereby separate from the law of God which is a state called original sin. The man of the *Aurora* is initially in the state of original sin, and his body and soul have consequently become deformed due to interaction with the world. Wisdom proceeds in the Holy Spirit to the man's feminine soul, and conducts the process of their reunion. The process comprises four stages: (1) the condition of original sin at which the soul is deformed due to interaction with the world; (2) removal of sin from the body and soul of the man and freeing of the soul in the body; (3) uniting of the soul and the spirit in a spiritual marriage; and (4) generation of a new soul and the return of the soul to the body.

It was shown that feminine Wisdom is a personification of an innate type, archetype or pattern of behaviour, and this association enabled a description of the marriage of the soul and the spirit to be constructed. Wisdom proceeds as both divine instinct in the Holy Spirit to the feminine soul of the man, and as the types (or archetypes) in the Son to the masculine spirit that is the principle of the 'I' of the man. Wisdom proceeding in the

feminine soul conducts the redemption process. The soul prompts the man to find a mate like herself. When he does so, she combines with the image of the woman in the man's consciousness, so that he perceives the woman as having a numinous quality. The man unites with the numinous image; that is, he falls in love with the idealized woman. Wisdom in the soul and the man are now united in love such that the consciousness of the man is spiritual like Wisdom. This means that the consciousness or 'I' of the man is elevated to its principle which is the spirit; and the spirit informs the 'I' of the man and so becomes conscious. Hence, the man is united with both spirit and soul which, according to the *Aurora*, is the Son and the Holy Spirit respectively. That is, the man is reunited with the God-image as personified by Wisdom, and the dual God-image is united in the man.

The *Aurora* uses metaphor to describe Wisdom and her works: washing with water is a metaphor for removal of original sin; and light is a metaphor for enlightenment of the man by the spirit, hence the *Aurora Consurgens*, or rising dawn. The *Aurora* also uses technical terms such as accidents (*accidentia*), rational soul (*anima rationali*), and the four elemental forms. Several of the key terms, such as spirit, soul, water and earth, have more than one meaning which is identified from the context. These concepts are part of a body of knowledge that was taught at universities at the time the *Aurora* was written, but today is known only to specialists. Therefore, the text is obscure and it was explicated using the writings of Aquinas. Twenty-eight distinct concepts were identified in the *Aurora* that were also found in the writings of Aquinas. The most important of these is the God-image that is expressed using several sets of corresponding terms. In particular, the *Aurora* asserts that the Father, Son, and Holy Spirit are the body, spirit, and soul respectively. It was also identified from the writings of Aquinas that the Son and the Holy Spirit are the principles of intellect and will of the psyche, and that the intellect and will correspond to spirit and soul of the *Aurora*. This triangulation of correspondences confirms a duality of the God-image in the *Aurora* and in the writings of Aquinas, namely the spirit and soul. The main individual contribution from the writings of Aquinas to the explication of the *Aurora* was the theology of the Holy Trinity that includes both the creation of the world, and the dual procession to the human intellect and will. This contribution enabled identification of the correspondence of spirit and soul with intellect and will, and with the spirit and soul in the writings of Jung.

Thirteen significant distinct correspondences were identified in the writings of Jung which were either directly identified in the *Aurora* or linked to the *Aurora* by the writings of Aquinas. The writings of Aquinas and Jung were not comprehensively reconciled.

However, it was shown that they both include the concept of emanation from a source, and that they correspond at several levels of emanation. There are two main levels of correspondence regarding Wisdom personified:

1. Wisdom as the personification of a metaphysical God in the *Aurora* and the writings of Aquinas was identified with the *unus mundus* in the writings of Jung. In both cases the pattern of the created world is associated with the God-image in the human mind.
2. Wisdom as the personification of the God-image was also associated with essential concepts of analytical psychology. The God-image comprises the duality of the types in the Son and divine instinct in the Holy Spirit which correspond to the archetypes and instincts of the collective unconscious. In particular it was shown that feminine Wisdom is a personification of the anima archetype as the representative of the collective unconscious of a man. Additionally, the personal unconscious comprises complexes which correspond to Aquinas's angels. It was also identified that the collective unconscious and the personal unconscious together correspond to the concept of the 'heart' in the *Aurora* and the writings of Aquinas.

It was identified from the *Aurora* and the writings of Aquinas that Wisdom proceeds in both the Son as the truth and the Holy Spirit as the good, and that the Son as Word and the Holy Spirit as Love are similar to the principles of Logos and Eros of analytical psychology. It was established that Wisdom proceeds as types in the Son to the intellect, and it was shown that types and archetypes are corresponding concepts. It was also identified that the Holy Spirit is the opposite of the Son and that instincts are the opposite of archetypes. Additionally, Wisdom proceeds as love in the Holy Spirit to the will, and it was identified that love of the will is similar to the instincts of analytical psychology. Additionally, it was identified that intellect and will according to Aquinas are respectively similar to thinking and feeling according to Jung. These similarities were identified to support the assertion that Wisdom is a personification of the anima archetype. However, they also indicate that there is significant similarity to the psychologies of Aquinas and Jung; in particular that they are both centered on a common concept comprising dual axes. The anima personified as feminine Wisdom is a link between these two similar dual hierarchical subsystems.

Hence, the method used to explicate the *Aurora* has identified a larger topic which would have gone beyond the scope of this thesis had it been comprehensively considered. Rather, it is necessary to assert that the writings of Aquinas and Jung are comparable regarding

duality of mind, and that further investigation is indicated. The following are possible points for further study:

1. Whereas this thesis shows that types of the intellect correspond to archetypes, it only shows that love of the will and instincts are comparable. A study of duality in the writings of Aquinas and Jung would complete the comparison of both pairs of opposites, include a comparison of Aquinas's intellect and will with Jung's thinking and feeling, consider the resulting thoughts and emotions, and produce an integrated description of the relationships of all these pairs of opposites. This would show how Jung's psychology compares with Aquinas's psychology and hence his theology.
2. The writings of Aquinas specify that the intellect participates the Son and this leads to the masculine theology that was identified in the *Aurora*. However, Jung specified the gendered principles of Logos and Eros to vary independently of the psychological functions of spirit and soul. Hence, a feminine psychology assigns the feminine Eros principle to the spirit. If Jung's psychology compares to Aquinas's theology, then it may be possible to identify a feminine theology that is the antithesis to Aquinas's masculine theology. Hence for a woman, perhaps it is the Mother (i.e., Mary) who proceeds to the intellect. It may be further possible to propose a synthesis; that is, a theology that provides for both men and women.
3. It has been proposed, for example by Etienne Gilson,<sup>1</sup> that the writings of Aquinas are not compatible with those of Kant, and we have seen that the philosophy of Kant was a source for Jung when he developed his psychology, therefore there could be incompatibilities between the writings of Aquinas and Jung. Regarding archetypes, however, Jung wrote only that they "are somewhat similar to the Kantian categories,"<sup>2</sup> and we have seen that Jung agreed with Plato and Aquinas rather than Kant regarding the source of archetypes. That is, there are similarities and differences between Jung's archetypes and Kant's categories. A study of duality may include topics from Kant's philosophy that Jung used to formulate his psychology and identify any points of incompatibility between the writings of Aquinas and Jung.
4. Jung believed that he identified his psychology in his patients, particularly in their dreams. If that is so, then his psychology has a concrete basis. However, analysis of a patient's dreams is a subjective interpretation from analytical psychology and is therefore circular, prone to projections by the analyst, distorted by the analysts' personal

---

<sup>1</sup> Gilson, *Reason and Revelation in the Middle Ages*, 114.

<sup>2</sup> Jung, C.W. 10, 14.

equation',<sup>3</sup> difficult to reproduce, and therefore inconclusive. If Jung's psychology could be related to, say, biological psychology or cognitive psychology,<sup>4</sup> then Jung's psychology may be shown to have a concrete basis. If the dualistic aspect of Jung's psychology had a concrete basis, and if love of the will and types of the intellect correspond respectively to instincts and archetypes, then Aquinas's psychology and perhaps his theology are also actual. Additionally, a link to another psychology would provide a third and perhaps decisive point of reference for otherwise inconclusive issues of incompatibility between the writings of Aquinas and Jung. It may therefore be useful for a study of duality in the writings of Aquinas and Jung to consider their relationship to a concrete psychology which could lead to identification of an actual theology.

While it was not shown that the explanation of redemption in the *Aurora* is actual, similar concepts were identified from various sources. The similarities in the writings of Aquinas and Jung have been mentioned. The story of the Fall from Genesis was also used to help explain both the concept of the separation of man from God and the concept of their reunion in the *Aurora*. Additionally, the *Aurora* combines sayings from the Bible and Arabic alchemy to identify a coherent description of a process of redemption. Hence, according to the *Aurora*, the Christian mystery of redemption is comparable to the esoteric meaning of Arabic alchemy. The single point of connection is the dualism of the Son and the Holy Spirit on the one hand, and the dualism of the spirit and the soul on the other.

The means of combining the opposites of spirit and soul was identified from the *Aurora* as a specific process called spiritual marriage. However, it has not been shown that this process is the only one possible for unifying the spirit and the soul. For example, rather than the sacrament of marriage, another related way of bringing forth the soul and the spirit may be projection into an idol such as that of the Virgin Mary. There may also be ways that do not include an external object. While the *Aurora* does not show that the spiritual marriage is the only possible process for redemption, neither is the *Aurora* the only source which identifies the spiritual marriage as a means of redemption. For example, the *Aurora* points to the Canticles, and there are others. Two further sources that express the concept

---

<sup>3</sup> See Jung, C.W. 9i, 149 for recognition of this issue.

<sup>4</sup> Several writers have compared Jung's description of the psyche with research from biology and cognitive psychology; for example, the adaptive significance of Jung's instincts and archetypes has been considered, and Jung's emphasis on opposites such as ego-consciousness and the unconscious has been compared with behaviour associated with the different functions of the left and right cerebral hemispheres. See Rossi, "The Cerebral Hemispheres in Analytical Psychology," 32-51; Galin, "Implications for Psychiatry of Left and Right Cerebral Specialization," 572-583; Stevens, *Archetypes*, Chapter 13; Henry, "Religious Experience, Archetypes, and the Physiology of Emotions," 47-74; Ross, "The Transcendent Function of the Bilateral Brain," 233-247.

of the spiritual marriage are considered next and it is shown that they reinforce the identified meaning of redemption in the *Aurora*.

The concept of the feminine soul returning to God in the *Aurora* is also found in Gnostic texts of the early centuries of the Christian era, in particular five of the texts found at Nag Hammadi in 1945:<sup>5</sup> *Exegesis on the Soul*; *Thunder: Perfect Mind*; *Authoritative Teaching*; *Thought of Norea*; and *Trimorphic Protennoia*. The similarities of the operation of the feminine soul in the *Aurora* (i.e., Wisdom) with these Nag Hammadi texts are illustrated by first considering one of them. The *Exegesis on the Soul* “follows the Valentinian myth of Sophia [Wisdom]” and tells the story of “the three stages of the soul’s journey: prostitution, repentance, return to the Father.”<sup>6</sup> In the *Exegesis on the Soul*, when the feminine soul was initially “alone with the father, she was virgin and in form androgynous.” However, she falls to earth where she is defiled by many men and has handicapped children. But the father pities her and visits her, and she is baptized and “cleansed of the external pollution.” The father sends “the bridegroom” who is “her brother, the firstborn,” who is both Christ and “the man.” While the soul and the bridegroom “were originally joined to one another,” they are reunited in marriage in “the bridal chamber” so that, after Genesis 2:24, “they become a single life.” The bridegroom is the spirit within, “and when she had intercourse with him, she got from him the seed that is the life-giving spirit, so that by him she bears good children and rears them.” Hence the soul regenerates herself and moves of her own accord, which “is the upward journey of ascent to heaven.” “Thus it is by being born again that the soul will be saved.”<sup>7</sup> Hence both the *Aurora* and the *Exegesis on the Soul* describe a similar process of redemption in which the soul is polluted on earth, purified by baptism, united with the spirit, and finally regenerated as a new soul.

Themes associated with Wisdom and redemption in the *Aurora* are also found in other texts of the Nag Hammadi library which are illustrated by three examples. First, the theme of the second parable of the *Aurora* “that death which a woman brought into the world, this day hath a woman put to flight,”<sup>8</sup> has a similar saying in the Gospel of Philip: “When Eve was still in Adam death did not exist. When she was separated from him death came into being. If he enters again and attains his former self, death will be no more.”<sup>9</sup> Second, the third step of the redemption process in the *Aurora* is uniting the opposites of male and

---

<sup>5</sup> Pagels, *The Gnostic Gospels*, xiii.

<sup>6</sup> Maddalena Scopello in Robinson, *Nag Hammadi Library in English*, 190-91.

<sup>7</sup> Robinson, *Nag Hammadi Library*, 194-6.

<sup>8</sup> St. Thomas, *Aurora*, 69.

<sup>9</sup> Robinson, *Nag Hammadi Library*, 150.



female which is similarly in a saying from the *Gospel of Thomas*: “Jesus said to them, ‘When you make the two one ... and when you make the male and the female one and the same ... then you will enter the kingdom’.”<sup>10</sup> Third, the role of Wisdom in the *Aurora* is primarily that of the lover but she covers all of the female family roles, and similarly in the *Thunder: Perfect Mind*, the feminine speaker says “I was sent forth from the power ... I am the wife and the virgin. I am the mother and the daughter ... and the sister of my husband.” In the *Aurora* Wisdom is primarily the female, but also the male and in the *Thunder: Perfect Mind*, the speaker says “I am the bride and the bridegroom,” and that she has attributes similar to those of Wisdom in the *Aurora*, for “I am the one whom they call Life ... I am the one whom they call Law.”<sup>11</sup> That is, in both the *Aurora* and *Thunder: Perfect Mind*, there is a central figure who is from God and who is both of the opposites, but primarily differentiated as female, and further as the female lover.

This selection of similar sayings shows that there are several similarities to the *Aurora* and the texts of the Nag Hammadi library. Both refer to a central female figure from God who is both aspects of a gendered pair, but more specifically takes the role of the soul and of the lover. As the soul she participates in reunion with her masculine opposite and consequently is reunited with God. Hence, several of the main themes of the Gnostic texts precede similar themes in the *Aurora* by around one thousand years. However, Gnostic teaching was said to be contrary to orthodox Christian teaching by St. Irenaeus (c. 130 – c. 200). Irenaeus was the first important Catholic theologian and influenced selection of orthodox Christian teaching, including the four canonical gospels.<sup>12</sup> Many Gnostic texts were consequently destroyed, and the Nag Hammadi library was probably hidden to avoid destruction. Hence, Christian teaching excluded some of the concepts found in the Nag Hammadi library, in particular the process of the union of the soul with the spirit.

Around the time the *Aurora* was written, Spanish mystics were also writing about the spiritual marriage. Two of the most important were St. Teresa of Avila (1515-1582) and St. John of the Cross (1542-1591).<sup>13</sup> St. Teresa originated the Discalced Order of Carmelites. She was fifty-two when she met St. John who was then twenty-five. John became the second friar of Teresa’s new Order. There are similarities to their following writings and to the *Aurora*.

---

<sup>10</sup> Robinson, *Nag Hammadi Library*, 129.

<sup>11</sup> Robinson, *Nag Hammadi Library*, 297.

<sup>12</sup> Cross and Livingstone, *Oxford Dictionary of the Christian Church*, s.v. “Irenaeus”; Pagels, *Beyond Belief*, 142, 147.

<sup>13</sup> Others include Ramon Lull (c. 1233 – c. 1315), Garcia de Cisneros (1455 – 1510), St. Ignatius of Loyola (1491 – 1556), and Alonso de Orozco (1500 – 1591). (Peers, *The Mystics of Spain*, 13-14.)

The *Interior Castle* by St. Teresa uses the metaphor of bridegroom and bride, as does the *Aurora*. The process comprises seven ‘mansions’ or stages of redemption of the soul. At the first stage the soul has occasion to sin, at the second the soul desires advancement, at the third the soul acquires prudence and discretion, at the fourth the soul begins to receive help from God, at the fifth the soul is betrothed and prepares to receive a gift from God, at the sixth the soul becomes intimate with a future spouse, and at the seventh the soul and spirit consummate the spiritual marriage.<sup>14</sup> Like the *Aurora*, the *Interior Castle* distinguishes the (higher) soul from the other faculties (of the soul), and the spirit from the soul “although they are both one.”<sup>15</sup> Also like the *Aurora*, Teresa associated the spiritual marriage with corporeal lovers, but was “afraid that it will be thought that my knowledge of it comes from experience.”<sup>16</sup> Also similar to the *Aurora*, in the *Interior Castle* the old soul dies and Christ appears in the center of the new soul “through an intellectual vision.”<sup>17</sup> The *Interior Castle* differs from the *Aurora* in that it is written by a woman for women. However, both the *Interior Castle* and the *Aurora* achieve the spiritual marriage by stages and together the stages have similar content.

The *Spiritual Canticle* by St. John uses the metaphor of spouse and bride from the Canticles, as does the *Aurora*; and is a poem of 40 stanzas each with a commentary. The commentary describes “the soul’s habitual progress ere it come to this estate of the Spiritual Marriage.” “First of all it exercised itself in the trials and bitterness of mortification, and in meditation. ... The soul [bride] then relates how it has received great communications and many visits from its Beloved [Christ], wherein it has reached ever-increasing perfection and knowledge in His love, so much so that, passing beyond all things, and even beyond itself, it has surrendered itself to Him through union of love in the Spiritual Betrothal.”<sup>18</sup> This process comprises three ‘estates’ which correspond to the stages of ascetical theology, beginning with the purgative which is the removal of bad habits, then the illuminative “where the Spiritual Betrothal is made” and the soul is enlightened by the spirit, followed by the unitive “which is that of the perfect, wherein is made the Spiritual Marriage.”<sup>19</sup> Hence, the *Spiritual Canticle* and the *Aurora* achieve the spiritual marriage by stages and the stages have similar content. They share other fundamental similarities; for example, according to John’s commentary to the *Spiritual*

<sup>14</sup> E. Allison Peers in St Teresa of Avila, *Interior Castle*, 11-13; St Teresa of Avila, *Interior Castle*, 207.

<sup>15</sup> St. Teresa of Avila, *Interior Castle*, 212.

<sup>16</sup> St. Teresa of Avila, *Interior Castle*, 207.

<sup>17</sup> St. Teresa of Avila, *Interior Castle*, 213, 219.

<sup>18</sup> St. John of the Cross, *Spiritual Canticle*, 15, 173.

<sup>19</sup> St. John of the Cross, *Spiritual Canticle*, 239. Also Cross and Livingstone, *Oxford Dictionary of the Christian Church*, s.v. “Ascetical Theology.”

*Canticle* there are “three faculties of the soul, which are understanding, will and memory.”<sup>20</sup> These same faculties are given in the writings of Aquinas and are identified with the spirit and the soul of the *Aurora*. However, the writings of Aquinas are rational, whereas the *Aurora* is intuitive like the *Spiritual Canticle* “in which scholastic theology is exchanged for mystical.”<sup>21</sup>

The *Aurora*, the *Interior Castle* and the *Spiritual Canticle* describe the progress of the soul as it returns to God. All three writings describe essentially the same process in a different number of stages: the soul is initially in a state of sin or death and then advances by stages to perfection by spiritual marriage to a beloved spouse who is the Son. Additionally, all three are intuitive rather than based on reason, and in this regard they differ from the rational writings of Aquinas.

Hence, there were at least two further instances in the Christian era when the concept of the spiritual marriage, similar to that identified in the *Aurora*, was considered to be the means of redemption. The teaching of Gnosticism was considered to be not orthodox in its own time and the Gnostic books destroyed; similarly the *Aurora* was declined for publication in the sixteenth century because the alchemical content was considered to subvert the Bible.<sup>22</sup> The mystical writings of St. Teresa and St. John describe the spiritual marriage using symbolic or allegorical language; the *Aurora* similarly uses metaphorical theology and esoteric alchemy to describe the spiritual marriage. Hence, the concept of the spiritual marriage was considered by the Church to be either unacceptable or a mystery. This is still apparent in the modern teaching of the Catholic Church.

There are two main relevant differences between the *Aurora* and modern teaching of the Catholic Church. First, unlike the *Aurora*, the Church does not attempt to identify the process of redemption. The Church relates redemption to marriage and includes marriage as one of the seven sacraments; that is, an external sign of something spiritual.<sup>23</sup> According to the Church after St. Paul, marriage “is an outward sign, ordained by Jesus Christ, not only *signifying* but effectively *causing* grace in our souls.”<sup>24</sup> Similar to redemption in the *Aurora*, grace “is described as ‘regeneration,’ as a new birth. It is by reason of our birth ‘in Adam’ that we inherit original sin; it is by re-birth, regeneration in

---

<sup>20</sup> St. John of the Cross, *Spiritual Canticle*, 258.

<sup>21</sup> Peers, *Spirit of Flame*, 47. Even so, St. John had studied the writings of Aquinas (*ibid.*, 79).

<sup>22</sup> Jung, C.W. 12, 464.

<sup>23</sup> Smith, *Teaching of the Catholic Church*, 746.

<sup>24</sup> Smith, *Teaching of the Catholic Church*, 1064; also Hardon, *The Catholic Catechism*, 531.

Christ, that we are to receive grace.”<sup>25</sup> However, the Church does not attempt to specify how the union of a man and a woman by marriage causes grace or redemption. Second, whereas the Church is not mentioned in the *Aurora*, the teaching of the Catholic Church specifies that the Church is a necessary part of the redemption process and that “outside the Church ... there can be no salvation.”<sup>26</sup> According to the Church, external ceremonies are required because the spiritual part of human nature can only operate through the bodily senses. In the case of the marriage ceremony the sacrament is signified by a marriage contract. The contract and the sacrament may only be made in the presence of a priest, so “the presence of a priest is absolutely necessary for the marriage of Catholics.”<sup>27</sup> Hence redemption by the union of a man and a woman is not possible without a marriage contracted within the Church. However, in the *Aurora* and the Canticles the union of the man and the woman is brought about by love, and marriage and the Church are not mentioned.

The Second Vatican Council, like the *Aurora*, recognized that there is a feminine role in the process of redemption, because “just as a woman had a share in bringing about death, so also a woman should contribute to life.”<sup>28</sup> The Church assigns the feminine role to the Virgin Mary, who “devoted herself totally, as a handmaid of the Lord, to the person and work of her Son, under and with him, serving the mystery of redemption [and] freely cooperating in the work of man’s salvation through faith and obedience.” For the Church, similar to the union of Wisdom and her beloved in the *Aurora*, redemption is brought about by the “union of the mother with the Son.”<sup>29</sup> However, “this subordinate role of Mary,”<sup>30</sup> who obediently serves under the Son, is a different characterization to the Wisdom figure of the *Aurora* who says, “I am the whole work and all science is hidden in me, I am the law in the priest and the word in the prophet and counsel in the wise. I will kill and I will make to live and there is none that can deliver out of my hand.”<sup>31</sup> Hence the feminine role of the redemption process personified in the *Aurora* as the powerful Wisdom figure from the Old Testament is replaced in the modern teaching of the Catholic Church by Mary from the New Testament who is subordinate to the masculine role of the Son.<sup>32</sup>

---

<sup>25</sup> Smith, *Teaching of the Catholic Church*, 66.

<sup>26</sup> Smith, *Teaching of the Catholic Church*, 70-1.

<sup>27</sup> Smith, *Teaching of the Catholic Church*, 1065-8; also Hardon, *The Catholic Catechism*, 532-37.

<sup>28</sup> Flannery, *Vatican Council II*, 415; also Hardon, *The Catholic Catechism*, 151-2. Cf. St. Thomas, *Aurora*, 69: “That death which a woman brought into the world, this day hath a woman put to flight.”

<sup>29</sup> Flannery, *Vatican Council II*, 416.

<sup>30</sup> Flannery, *Vatican Council II*, 419.

<sup>31</sup> St. Thomas, *Aurora*, 143.

<sup>32</sup> Hardon, *The Catholic Catechism*, 150.

Nevertheless, the importance of Mary as the feminine aspect of the Godhead has been developed by the Church.<sup>33</sup> The assertion that Mary was received into heaven was first made in fourth-century New Testament apocrypha, and has been periodically augmented until it recently became dogma. After numerous petitions over more than a century from clergy, institutions and individuals, in 1950 Pius XII defined the “Doctrine of the Assumption of the Blessed Virgin Mary.”<sup>34</sup> There he declared that “the majestic Mother of God, from all eternity united in a mysterious way with Jesus Christ ... on the completion of the course of her earthly life, has been taken up, in body and soul, to the glory of heaven.” That is, like Jesus, Mary was resurrected “to the celestial glory of Heaven, to reign there as Queen at the right hand of her Son, the immortal King of the ages.” Hence, according to Jung, “the dogma of the *Assumptio Mariae* [means that] Mary as the bride is united with the son in the heavenly bridal-chamber, and, as Sophia [Wisdom], with the Godhead.”<sup>35</sup> That is, the feminine principle in modern Christianity has been declared to be heavenly like the masculine principle, and hence closer to the feminine Wisdom figure in the *Aurora*. In 1954 Pius XII issued an encyclical which recognized “that in the work of our redemption the Most Blessed Virgin Mary was intimately associated with Christ ... although she does so in an analogous and attenuated fashion.”<sup>36</sup> That is, while the feminine principle has been promoted it is still of less significance than that of the male.

Hence, the Church recognizes the heavenly gendered pair, which is the essential element of the *Aurora*. Whereas the Church primarily expresses the relationship as mother and son, the *Aurora* uses the relationship of female and male lovers. But neither adheres exclusively to the primary relationship: for example, both the Church and the *Aurora* refer to the pair as queen and king; and the *Aurora*, like the Nag Hammadi texts, refers to them as sister and brother. The common element to these relationships is that of a male and female pair. This was recognized by Jung as the principles of Logos and Eros. By applying these principles to spirit and soul, Jung offered a solution to the problem of extending the relationship of a masculine spirit and feminine soul in a man to a feminine spirit and masculine soul in a woman. This may have contributed to the understanding of St. Teresa who ambiguously referred to the soul as “it” and less often as “she.” Hence, Jung, Aquinas and the *Aurora Consurgens* contributed to theological development that is occurring over centuries or even millennia, as illustrated by the *Assumptio Mariae*.

---

<sup>33</sup> Hardon, *The Catholic Catechism*, 155.

<sup>34</sup> From *Munificentissimus Deus* in Bettenson, *Documents of the Christian Church*, 395-6; Pius XII, “*Deiparae Virginis Mariae*”, 1946 in *New Advent*, CD-ROM. Also Hardon, *The Catholic Catechism*, 160.

<sup>35</sup> Jung, C.W. 11, 743; *Memories, Dreams, Reflections*, 193.

<sup>36</sup> Pius XII, *Ad Caeli Reginam*, 15-20. Also Jung, C.W. 18, 1652.

In conclusion, the *Aurora* explains redemption as a spiritual marriage which concept is also found in early Gnostic Christianity and Spanish mysticism contemporaneous to the *Aurora*. The coherent discussion on Wisdom and redemption in the *Aurora* is comparable to the contemporaneous writings of Aquinas and the modern writings of Jung. The *Aurora* includes issues that are relevant today, such as the theological importance of the feminine principle. The *Aurora* identifies a process for developing an adult mind, or establishing a relationship with God. The *Aurora* shows that Christian theology may be combined with Muslim Arabic texts to identify a single process for developing a relationship with God. And the *Aurora* indicates opportunities for further development, such as identifying a redemption process that applies to a woman. These topics – establishing a relationship with God, interaction of Christians and Muslims, personal development, and feminine theology – are also modern issues. That is, these topics regarding redemption in the *Aurora* are still modern concerns, and the way of redemption by the spiritual marriage is addressed in the modern writings of C. G. Jung. Hence, the process of redemption by the spiritual marriage that was written about in antiquity and was covered in medieval writings such as the *Aurora* is still relevant in modern times. Therefore, the method of redemption by the spiritual marriage identified in this thesis is applicable today. The *Aurora* points to a modern theology for establishing a relationship with God.

## **Appendix: Explication of the *Aurora Consurgens***

This Appendix explicates the *Aurora* to identify the meaning of Wisdom and redemption in the *Aurora* which is summarized and analyzed in chapter 3 and compared with analytical psychology in chapter 4. The *Aurora* is a thirteenth- to fifteenth-century ten-thousand word Latin text arranged in twelve chapters, the last seven of which are called parables. The author has not been identified; however it is traditionally attributed to St. Thomas. The *Aurora* comprises excerpts that are loosely connected, sometimes by comments from the author. The excerpts are mostly from the Vulgate version of the Bible, but there are also sayings from about a dozen Arabic alchemical tracts, and references to Greek philosophy. Here, the meanings of the excerpts and the comments are identified from their context, their sources, and contemporaneous theology and philosophy. The meaning of the excerpt is sometimes different to that of the source due to a change of wording or context. Hence, the excerpts and comments are considered in sequence in order to retain their textual context. Contemporary context is provided by the theology and philosophy of St. Thomas Aquinas (1225 – 1274) which is summarized in section 3.1. In the following, section A.1 is an explication of the first five introductory chapters, section A.2 is an explication of the subsequent parables, and section A.3 collates the explications of Wisdom and redemption which are summarized and evaluated in chapter 3.

## A.1. The Introductory Chapters

Chapter 1, “Here Beginneth the Treatise Entitled *Aurora Consurgens*,” constitutes 40% of the introductory chapters, the other four being about 15% each. A little over half of the excerpts in the first chapter are from the Bible of which almost 90% are from the Wisdom literature of the Old Testament.<sup>1</sup> The chapter opens with “All good things came to me together with her,”<sup>2</sup> from the deuterocanonical (apocryphal) Book of Wisdom (Wisdom of Solomon) which follows the Canticles in the Vulgate. The book is supposedly narrated by King Solomon and the quote refers to the feminine personification of Wisdom. There, she is referred to as the spirit of wisdom that is an emanation of God that contains all spirits including the spirit of understanding.<sup>3</sup> This means that Wisdom brings the wisdom or knowledge of God which is the types in the writings of Aquinas (see 3.1). The Book of Wisdom was probably written in Greek by an Alexandrian Jew around the turn of the era and was used by St. Paul. On the one hand it draws from Jewish theology and quotes from the *Septuagint*. On the other, it draws from the writings of Plato (see 3.1), and relates the Logos of the Stoics to the Jewish figure of Wisdom.<sup>4</sup> The Book of Wisdom is quoted about a dozen times in the *Aurora*, and refers to King Solomon who is joined by his bride Wisdom, an intelligent omnipresent spirit that represents God.<sup>5</sup> The *Aurora* says Wisdom was chosen by Solomon, and that she is “that Wisdom of the south,”<sup>6</sup> a phrase which is comparable to similar verses from Matthew (12:42) and Luke (11:31) which run, “The queen of the south shall rise in Judgement...”<sup>7</sup> This phrase is from a speech by Jesus of Nazareth in which he prophesized that those questioning him would be condemned by the Queen of Sheba (probably Saba in modern Yemen, hence “from the south”).<sup>8</sup> The story is told elsewhere in the Bible of the Queen who visited King Solomon. She tested him with riddles which he answered, and gave him spices, precious stones, and a large quantity of gold.<sup>9</sup> Contemporary readers who were familiar with the Vulgate would have known this

---

<sup>1</sup> The Wisdom literature is here taken to be Job, Psalms, Proverbs, Ecclesiastes, Canticles, Book of Wisdom (Wisdom of Solomon), and Ecclesiasticus (Sirach). See Cross and Livingstone, *Oxford Dictionary of the Christian Church*, s.v. “Wisdom”; James L. Crenshaw in Metzger and Coogan, *Companion to the Bible*, 801.

<sup>2</sup> St. Thomas, *Aurora*, 33. Cf. Wis. 7:11 (von Franz, *ibid.*, n. 1): “Now all good things came to me together with her, and innumerable riches through her hands.”

<sup>3</sup> Wis. 7:7, 22-25.

<sup>4</sup> A. Peter Hayman in Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 763-9.

<sup>5</sup> James M. Reese in Metzger and Coogan, *Oxford Companion to the Bible*, 803. Also Wis. 7:22, 24; 15:11.

<sup>6</sup> St. Thomas, *Aurora*, 33. Also, Hab. 3:3: “God will come from the south...”

<sup>7</sup> D. A. Hubbard in Bromiley, *International Standard Bible Encyclopedia*, 8; Von Franz, in St. Thomas, *Aurora*, 33. Also, St. Thomas, *Aurora*, 53: “This is Wisdom, namely the Queen of the South.”

<sup>8</sup> Anthony J. Saldarini in Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 1029; D. A. Hubbard, in Bromiley, *International Standard Bible Encyclopedia*, 8-9.

<sup>9</sup> 3 Kings 10:1-10 and 2 Para. 9:1-9. Carol M. Meyers in Metzger and Coogan, *Oxford Companion to the Bible*, 692.



story that is invoked from the first line of the *Aurora* and referred to in the rest of the text. Hence, this is an early example of how a quote in the *Aurora* brings meaning from a story in the Bible. The story is of a king and a queen who is divine feminine Wisdom who brings the wisdom of God to a man. That is, Wisdom is the feminine aspect of a gendered pair which is a theme that runs through the rest of the *Aurora*.

From there our text has Wisdom speaking as a prophet from Proverbs, “who preacheth abroad, who uttereth her voice in the streets, crieth out at the head of the multitudes, and in the entrance of the gates of the city uttereth her words...”<sup>10</sup> Proverbs 1-9 personifies Wisdom as a woman who was with God in the beginning,<sup>11</sup> and participated with God in the creation of the world,<sup>12</sup> such that the material world is fashioned in accordance with her principles. She is, therefore, “the perfect prototype of the created order.”<sup>13</sup> For the contemporary reader of the Vulgate, the source again brings additional meaning to Wisdom of the *Aurora* as the representative of God who has a twofold function. On the one hand she is a spirit or prototype that determines the creation of the world, and on the other she is the feminine aspect of a gendered pair who brings the spirit of wisdom or understanding to the human mind. This arrangement was also identified by Aquinas (see 3.1) who, like the author of the Book of Wisdom, explained aspects of Wisdom in terms of Greek philosophy.

The text then moves to Psalms which also personifies Wisdom as a divine feminine figure who was present with God at creation and who says, “Come ye to me and be enlightened, and your operations shall not be confounded.”<sup>14</sup> Wisdom is there seeking those who are worthy of her knowledge of God, and says, “Come therefore, children, hearken to me; I will teach you the science of God [*scientiam Dei*],”<sup>15</sup> which according to Aquinas, is knowledge revealed by God.<sup>16</sup> From Proverbs the text then identifies the attributes of Wisdom that are also the two exoteric objectives of alchemy (see 2.1); for “Length of days

---

<sup>10</sup> St. Thomas, *Aurora*, 33. Cf. Prov. 1:20-22 (von Franz, *ibid.*, n. 3): “Wisdom preacheth abroad: she uttereth her voice in the streets. At the head of the multitudes she crieth out, in the entrance of the gates of the city she uttereth her words.”

<sup>11</sup> Prov. 8:22: “The Lord possessed me in the beginning of his ways, before he made any thing from the beginning.” See also Ecclus. 1:1, 4.

<sup>12</sup> Prov. 8:30: “I was with him forming all things...” See also Ecclus. 24:3-6 and Wis. 9:1-2. J. Martin C. Scott in Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 1162.

<sup>13</sup> Ronald E. Clements in Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 441, 4; D. F. Morgan in Bromiley, *International Standard Bible Encyclopedia*, IV, 1083; Mary Joan Winn Leith in Metzger and Coogan, *Oxford Companion to the Bible*, 800. See also Job 28.

<sup>14</sup> St. Thomas, *Aurora*, 33. Cf. Psalm, 33:6 (von Franz, *ibid.*, n. 4): “Come ye to him [the Lord] and be enlightened: and your faces shall not be confounded.”

<sup>15</sup> St. Thomas, *Aurora*, 33. Cf. Psalm 33:12 (von Franz, *ibid.*, n. 6): “Come, children, hearken to me: I will teach you the fear of the Lord.”

<sup>16</sup> Aquinas, *S.T.*, I, Q. 1, A. 2.

and health are in her right hand, and in her left hand glory and infinite riches.”<sup>17</sup> Glory means God’s presence throughout the world, and according to Aquinas, God can be seen by participation of the “light of glory.”<sup>18</sup> The *Aurora* also uses the metaphor of light and enlightenment as the means to see God.

The text continues from Proverbs that, “She is a tree of life to them that lay hold on her, and an unfailing light.” That Wisdom is a ‘light’ means that she provides enlightenment from God, and according to Aquinas, attainment of Wisdom as a ‘tree of life’ in this quote from Proverbs signifies entering the spiritual place of paradise.<sup>19</sup> We will see in the first parable that the ‘tree of life’ refers to redemption following eating of the tree of knowledge at the Fall. This means that Wisdom provides the enlightenment necessary for a person to become spiritual and see God. The text confirms from non-biblical sources that the knowledge of Wisdom brings life: “He who hath found this science, it shall be his rightful food for ever.”<sup>20</sup> And Hermes and other philosophers say, that if a man who hath this science should live for a thousand years.”<sup>21</sup> The text also compares the science of God to the alchemical stone from which comes the elemental principle of fire which is considered in the fourth parable: “This doth Senior confirm, saying: ‘That such a one is as rich as he that hath a stone from which fire is struck...’”<sup>22</sup> That is, Wisdom in the *Aurora* provides health and wealth which means attainment of the science of God, or possession of the stone or elixir of life.

The *Aurora* then paraphrases Proverbs 3 where it is seen that Wisdom and Prudence direct behaviour according to the law of God,<sup>23</sup> “Blessed is the man that shall find this science and into whom this prudence floweth;”<sup>24</sup> in all thy ways think on her and she shall direct thy

---

<sup>17</sup> St. Thomas, *Aurora*, 35-6. Cf. Prov. 3:13-18 (von Franz, *ibid.*, n. 12): “Blessed is the man that findeth wisdom, and is rich in prudence. The purchasing thereof is better than the merchandise of silver; and her fruit than the chiefest and purest gold. She is more precious than all riches; and all the things that are desired are not to be compared with her. Length of days is in her right hand: and in her left hand riches and glory. Her ways are beautiful ways; and all her paths are peaceable. She is a tree of life to them that lay hold of her; and he that shall retain her is blessed.”

<sup>18</sup> Aquinas, *S.T.*, I, Q. 12, A. 2, 6; I-II, Q. 5, A. 6, Reply 2.

<sup>19</sup> Aquinas, *S.T.*, I, Q. 102, A. 1.

<sup>20</sup> Cf. “Liber Alphidii” (von Franz in St. Thomas, *Aurora*, 37, n. 13): “Know, O son, that he who findeth out this science and hath his nourishment therefrom, it shall be his lawful food.”

<sup>21</sup> Cf. “Consilium Coniugii” (von Franz in St. Thomas, *Aurora*, 37, n. 14): “...nor need it be repeated, as Hermes saith: It shall suffice a man for a million years, and if every day thou shalt feed two thousand men, thou shalt not lack, for it tingeth into infinity.”

<sup>22</sup> “Rosarium Philosophorum” (von Franz in St. Thomas, *Aurora*, 37, n. 15): “Hermes and Gerber: ‘He who shall once have brought this art to perfection, though he were to live a million years, and every day feed four thousand men, yet should he not lack. And this doth Senior confirm, saying: He who hath the stone from which the Elixir is made, is as rich as a man who hath fire and can give fire to whom he will and when he will and as much as he will, without loss or danger to himself.’”

<sup>23</sup> R. E. Murphy in Marthaler, *New Catholic Encyclopedia*, vol. 14, 789.

<sup>24</sup> Cf. Prov. 3:13 (von Franz in St. Thomas, *Aurora*, 37, n. 15): “Blessed is the man that findeth wisdom, and is rich in prudence.”

steps.”<sup>25</sup> Also in Ecclesiasticus 24:46 Wisdom says that she “will not cease to instruct,” and in Proverbs 8:32 she encourages following those instructions when she says that “Blessed are they that keep my ways.” Therefore, Wisdom directs behaviour towards the attainment of goals, which means that Wisdom in the *Aurora* is teleological.<sup>26</sup> Furthermore, Proverbs 2:3, 5 says that those who call for wisdom “shalt find the knowledge of God,” so the behaviour that Wisdom prescribes is derived from the wisdom of God.<sup>27</sup> The *Aurora* chapter finishes with “Say to Wisdom: Thou art my sister, and call Prudence thy friend: for to meditate upon her is a most natural and subtle understanding, which bringeth her to perfection.”<sup>28</sup> The above two passages regarding wisdom from the *Aurora*, which are both paraphrased from Proverbs 1-9, also introduce the concept of prudence, or practical wisdom. In the *Aurora* and in Proverbs prudence is usually associated with wisdom, and both are divine, personified, feminine, and beneficial. Additionally, in the first paraphrase prudence flows into a man and in the second prudence is brought to perfection which means that the required qualities of prudence are acquired. And, in the first paraphrase prudence is associated with thinking and in the second prudence is brought to completion by meditation, which means that prudence is acquired by thought. The nature and association of wisdom and prudence in the *Aurora* is compared with the writings of Aquinas in section 3.1, and subsequently compared with analytical psychology in chapter 4.

The remaining four chapters are quite short (about 250 words each). Chapter 2 is called “What Wisdom Is,” and then says that she is “the mother of all sciences.”<sup>29</sup> According to Aquinas, this means that the other sciences, understanding, *scientia* and prudence, come from her.<sup>30</sup> Our author then promises that “What the science is and how she comes into being I will lay bare, and will not hide from you. For she is a gift and sacrament of God and a divine matter...” The alchemical stone also provides enlightenment in a saying from Senior: “For there is a stone, which he that knoweth layeth it upon his eyes, but he that doth not, casteth it upon the dunghill,”<sup>31</sup> and it is a medicine which putteth poverty to flight,

<sup>25</sup> St. Thomas, *Aurora*, 39. Cf. Prov. 3:5-6 (von Franz, *ibid.*, n. 15): “Have confidence in the Lord. ... In all thy ways think on him: and he will direct thy steps.”

<sup>26</sup> Honderich, *Oxford Companion to Philosophy*, 868.

<sup>27</sup> Ronald E. Clements in Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 440.

<sup>28</sup> St. Thomas, *Aurora*, 39. Cf. Prov. 7:3-4 (von Franz, *ibid.*, n. 25): “Say to wisdom: Thou art my sister: and call prudence thy friend...” According to Aquinas (*S.T.*, II-II, Q. 180, A. 3, Reply 1), “meditation would seem to be the process of reason from certain principles that lead to the contemplation of some truth.”

<sup>29</sup> St. Thomas, *Aurora*, 43.

<sup>30</sup> Aquinas, *S.T.*, I-II, Q. 57, A. 2, Reply 2.

<sup>31</sup> Cf. Senior, *De Chemia* (von Franz in St. Thomas, *Aurora*, 45, n. 8): “...the stone, which he that knoweth layeth it upon his eyes, and he that knoweth it not, casteth it away.”

and after God, hath man no better thing.”<sup>32</sup> Similar to the biblical sources, here there is the metaphor of light as well as the concept of an elixir which provides the wealth of wisdom.

Chapter 3, “Of Them Who Know Not and Deny this Science” states that wisdom is not available to the foolish. Wisdom is referred to as a disembodied spirit which the fool cannot perceive, and the wise do not speak of wisdom to the foolish. Proverbs and Ecclesiasticus also take this attitude. We have seen that prudence is acquired by thought, and the *Aurora* adds here from an Arabic source that “If I were to unriddle all things as they are, there would nowhere be any further place for prudence, for the fool would be made equal to the wise...”<sup>33</sup> This means that practical wisdom is not learned from a human instructor, and according to Aquinas also practical wisdom is acquired by the function of prudence.<sup>34</sup>

Chapter 4, “Of the Name and Title of this Book,” gives four reasons for the chosen title, the *Aurora Consurgens*, which means the rising dawn: (1) dawn is the golden hour (*aurea hora*) referring to the end product of the work, the “golden end”; (2) just as “the dawn is midway between night and day, shining with two fold hews, namely red and yellow; so likewise doth this science beget the colours yellow and red, which are midway between white and black”;<sup>35</sup> (3) because at dawn the evil spirits of the night leave the mind and the person may rest; and (4) “the dawn is called the end of the night and the beginning of the day, or the mother of the sun.”<sup>36</sup> Here, the dawn is maternal as is Wisdom in chapter 2 where she is the “mother of all sciences.” In summary, *Aurora Consurgens*, the rising dawn, refers to the golden hour of transition from the darkness of night to the light of day when the work of transformation is completed and the goal of enlightenment is achieved. Next, we will see that this is a metaphor for the enlightenment of the science of God brought by Wisdom.

Chapter 5, “Of the Provocation of the Foolish”, opens with “Doth not Wisdom cry aloud in the public places and Prudence put forth her voice in the books of the wise, saying: O ye men to you I call, and my voice is to the sons of understanding?”<sup>37</sup> Here feminine Wisdom

---

<sup>32</sup> Cf. “Consilium Coniugii” (von Franz in St. Thomas, *Aurora*, 45, n. 9): “And elsewhere (Senior) saith: and after God thou hast no other medicine. For it is the gold of the wise, which putteth poverty to flight.”

<sup>33</sup> St. Thomas, *Aurora*, 49. Cf. Petrus Bonus, “Pretiosa Margarita Novella” (von Franz, *ibid.*, n. 9): “And the same (i.e., Rhazis) in the ‘Lumen Luminum’: For were I to unravel all things as they are, there would be no place found any more for prudence, for the fool would be made equal to the wise.”

<sup>34</sup> Aquinas, *S.T.*, II-II, Q. 47, A. 2, 3.

<sup>35</sup> St. Thomas, *Aurora*, 51.

<sup>36</sup> St. Thomas, *Aurora*, 51.

<sup>37</sup> St. Thomas, *Aurora*, 53. Cf. Prov. 8:1-6 (von Franz, *ibid.*, n. 1): “Doth not wisdom cry aloud, and prudence put forth her voice? Standing ... in the midst of the paths, beside the gates of the city ... saying: O ye men,

is publically pursuing contact with men rather than women, which is why this thesis usually refers to a man. “This is Wisdom, namely the Queen of the South, who is said to have come from the east, like unto the morning rising [*aurora consurgens*].”<sup>38</sup> She is, therefore, like the dawn, the agent of transformation from darkness to enlightenment, and is “prepared as a bride adorned for her husband.”<sup>39</sup> This excerpt from the Apocalypse refers to the marriage of Christ (19:7; 21:2, 9) or the Spirit (22:17), and the congregation of the church. Jesus also refers to himself as the bridegroom in the Gospels.<sup>40</sup> Wisdom, then, is a feminine representative of God and is seeking union with men in order to provide them with the *scientia Dei*. This union, referred to here as redemption and described in chapter 4 as a spiritual marriage, is the central theme of the *Aurora* which is considered in the following parables.

---

to you I call, and my voice is to the sons of men. O little ones, understand subtilty, and ye unwise, take notice. Hear, for I will speak of great things...”

<sup>38</sup> St. Thomas, *Aurora*, 53. Cf. Cant. 6:9 (von Franz, *ibid.*, n. 4): “Who is she that cometh forth as the morning star rising, fair as the moon, bright as the sun, terrible as an army set in array?”

<sup>39</sup> St. Thomas, *Aurora*, 55. Cf. Apoc. 21:2 (von Franz, *ibid.*, n. 8): “And I, John, saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.” See also Apoc. 19:7; 21:2, 9; 22:17, and Eph. 5:21-32. Foulkes, *Ephesians*, 36.

<sup>40</sup> Mark 2:19: “Can the children of the marriage fast, as long as the bridegroom is with them?”

## A.2. The Parables

The seven parables that follow each have a theme which sometimes overlaps with other parables and is often related to the introductory chapters. The text for each parable is considered in so far as the theme for the parable relates to Wisdom or redemption. An overview of the parables is given next, then the explication of the parables and in the last section a collation of the aspects of Wisdom and redemption identified from the explication.

The parables include Wisdom (or God) and a man as speakers, and also comments from the author. They tell the story of a man and his return to the wisdom of God: The first parable begins with the man saying his soul and body are corrupted; Wisdom then tells the man he will redeem himself by knowing God; and finally the man receives the wisdom of God which cleanses his soul. The second parable is a speech by Wisdom *participated* (i.e., shared as a likeness) by the man's soul who says that when she has united with the Son she will conceive a new soul to replace the corrupted soul. The third parable is a speech by the man who says his original sin will be cleansed by the Holy Spirit directing his intellectual virtues to the Son. The fourth parable identifies a four-stage redemption process conducted by Wisdom *proceeding* (i.e., emanating from God) in the Holy Spirit. The fifth parable identifies how the spirit and soul of the man unite and the sixth parable describes how the soul is renewed. The seventh parable tells how union of soul and spirit reunites the man with the wisdom of God.

## Chapter 6, the *First Parable* “Of the Black Earth, Wherein the Seven Planets Took Root.”

This parable is a discourse between a man and a masculine God. The parable is in three parts: the first part is a speech by the man of the *Aurora* who says that his soul and body are corrupted by blackness; the second part is a speech by the Father who says how the man will redeem himself; and in the third part the author says how the Holy Spirit will guide the man to remove the blackness from his soul, which is called the whitening.

The *first part*, indicated by black, comprises a speech from the man who says he saw a “great cloud looming black over the whole earth,”<sup>41</sup> which had absorbed the earth and covered my soul...” That is, a cloud blackened the soul of the man which Senior called the ‘black earth’ in the *De Chemia*.<sup>42</sup> The alchemists understood black to be the base material which is transmuted to silver and gold.<sup>43</sup> Hence, the ‘black earth’ mentioned in the title of this parable refers to the initial state of the soul of the man. The man then says that his soul is blackened “because the waters had come in even unto her,”<sup>44</sup> that is, because ‘the waters’ had entered his soul. According to Aquinas, the Holy Spirit formed the world from “formless matter, signified by water.”<sup>45</sup> Consequently, the created world comprises a composite of formless matter and exemplar forms.<sup>46</sup> Therefore, entry of ‘the waters’ means that aspects of the world that are extraneous to the exemplar forms had come into the soul of the man, which the fourth parable refers to as murkiness and ‘accidents’ (*accidentia*) in the soul.<sup>47</sup> Following Aquinas, this means that the waters incidentally (*per accidens*) bring their own form to the rational soul by chance, which causes a privation of the form that is the rational soul; and a privation of form or good is evil.<sup>48</sup> Therefore, when the man says that the waters had come into his soul, this means that his soul was

---

<sup>41</sup> Cf. Eccclus. 24:5-6: Wisdom says, “I came out of the mouth of the most High, the firstborn before all creatures. I made that in the heavens there should rise light that never faileth, and as a cloud I covered all the earth.”

<sup>42</sup> Abt, “The Great Vision of Muhammad ibn Umail,” 18. Professor Abt is currently editing the *Kitab al-Ma’ al-waraqī* (the Arabic original of the *De Chemia* which is quoted eleven times in the *Aurora*). Abt refers to the English translation by Stapleton and Husain (“Muhammad bin Umail,” 120), which is also in Senior, *De Chemia*, 6.

<sup>43</sup> Hopkins, “A Study of the Kerotakis Process,” 327-330.

<sup>44</sup> St. Thomas, *Aurora*, 57. Cf. Psalm 68:2 (von Franz, *ibid.*, n. 2): “Save me, O God, for the waters are come in even unto my soul.”

<sup>45</sup> Aquinas, *S.T.*, I, Q. 74, A. 3, Reply 3. (See also *ibid.*, I, Q. 68, A. 3; Q. 69, A. 1; Q. 74, A. 2.) There, Aquinas understood from Augustine that, in order that creatures (anything living or existing, such as humans) may exist and exist permanently, the “Spirit of God moved over the waters” (Gen. 1:2), “that is to say, over that formless matter, signified by water.” Aquinas (*ibid.*, I, Q. 41, A. 3, Reply 4) understood the Spirit of God to be the Holy Spirit within which is Wisdom which forms the world.

<sup>46</sup> Aquinas, *S.T.*, I, Q. 8, A. 2, Reply 3; Q. 45, A. 4.

<sup>47</sup> St. Thomas, *Aurora*, 85, 93. According to Aquinas after Aristotle, essence is the form of a thing, and accidents are incidental and not of the essence. (Gilby in Aquinas, *S.T.*, ed. Gilby, vol. 1, 149; Jenkins, *Knowledge and Faith in Thomas Aquinas*, 103) Accidents are therefore particular to a soul.

<sup>48</sup> Aquinas, *S.T.*, I, Q. 49, A. 1.

consequently deformed by the world. That is, the imprint of the world on his soul includes evil, so he then says that ‘the waters’ “were putrefied and corrupted.”<sup>49</sup>

‘The waters’ vaporize as clouds,<sup>50</sup> and the fourth parable refers to accidents in the soul as “vapours, that is, evil odours,”<sup>51</sup> so here it seems to the man that the world has been absorbed by evil, which is why he says that “a great cloud ... had absorbed the earth and covered my soul.”<sup>52</sup> Here, the man has added that the evil or privation of good has (in the words of Aquinas) “as it were clouded” the image of God in the soul of the man, so that “sin ... clouded man’s reason.”<sup>53</sup> That is, the man is removed from the wisdom of God and, because the types are necessary for man to have knowledge of the world, the man’s perception of the world is also clouded. Moreover, because his now deformed rational soul is the form of his body, he says further that “there is no health in my flesh.”<sup>54</sup> Hence, the good that is the types in the mind of God has both formed the world and also proceeds as the image of God in the rational soul of the man. But the accidents of the world have deformed his soul and body so that, according to Aquinas quoting Augustine, “there is no possible source of evil except good.”<sup>55</sup>

Consequently, the man asks: “who is the man that liveth, knowing and understanding (*sciens et intelligens*), delivering my soul from the hand of hell?”<sup>56</sup> That is, his soul is corrupt and he is seeking the man who will deliver his soul from hell using the attributes of *scientia* and understanding (*intelligentia*). According to Aquinas, “the first indemonstrable principles belong to the habit of intellect [*intellectus*, understanding], whereas the conclusions we draw from them belong to the habit of science.”<sup>57</sup> That is, the man will be delivered from hell by conscious knowing derived from understanding. Furthermore, according to Aquinas, the “understanding (*intellectum*) of first principles which we know

---

<sup>49</sup> St. Thomas, *Aurora*, 57.

<sup>50</sup> Aquinas, *S.T.*, I, Q. 68, A. 2.

<sup>51</sup> St. Thomas, *Aurora*, 93.

<sup>52</sup> St. Thomas, *Aurora*, 57.

<sup>53</sup> Aquinas, *S.T.*, I, Q. 93, A. 8, Reply 3; Q. 61, A. 3.

<sup>54</sup> St. Thomas, *Aurora*, 57.

<sup>55</sup> Aquinas, *S.T.*, I, Q. 49, A. 1.

<sup>56</sup> St. Thomas, *Aurora*, 57. Cf. Psalm 88:49 (von Franz, *ibid.*, n. 5): “Who is the man that shall live, and not see death: that shall deliver his soul from the hand of hell?”

<sup>57</sup> Aquinas, *S.T.*, I, Q. 79, A. 9. Both *intellectus* and *scientia* have more than one meaning: *intellectus* may mean a general cognitive activity related to reason, or “understanding as a habit of first principles” (F. E. Crowe in Marthaler, *New Catholic Encyclopedia*, vol. 14, 293); *scientia* may mean either knowledge in general, or intellectual knowledge which is “certain and evident knowledge acquired by way of demonstration from self evident principles” (Durbin in Aquinas, *S.T.*, ed. Gilby, vol. 12, 176, 189, 195). In both cases, we have seen from Aquinas, that the latter are habits of the speculative intellect and, because they are associated here, it is indicated that that latter meanings are intended. Additionally, in the third parable, we will see that understanding is also associated with wisdom in a paraphrase from Ecclus. 15:5 where, according to Aquinas, the phrase “wisdom and understanding” refers to habits of the speculative intellect. Hence, wisdom, understanding and *scientia* are associated in the *Aurora*, and they are habits of the speculative intellect.



by simple intuition (*intuitu*),”<sup>58</sup> is to look upon the natural light of the intellect as a participation of the divine light by which things may be known.<sup>59</sup> That is, understanding is to see the light of God by intuition, which we will see is a trope of the second parable. Hence, the man will be delivered from hell by knowing the light of God rather than by consideration of external things.<sup>60</sup> However, when he asked above “who is the man,” he implied that there would be someone else, and we will see in the third part that he was referring to the Son.

In the *second part* God is personified as a father who says that “they who explain me [shall] eat of the tree of life which is in paradise,<sup>61</sup> [and] shall be to me a son.”<sup>62</sup> We have seen from chapter 1 that Wisdom is a ‘tree of life’ for those that attain her, so here God is saying that the man is to proceed from understanding to an explanation by *scientia* in order to attain knowledge of Wisdom and consequently become a son of God. We will see in the second parable that eating of the tree of life provides the man with a new spiritual life subsequent to eating of the tree of knowledge, and in the fourth parable that Wisdom arranges this by procession of the Holy Spirit. God the father then says that “if he shall walk in my ways ... for all his household there shall be covering, fine linen and purple.”<sup>63</sup> Hence, in the *Aurora*, if the man as the son acquires and follows the knowledge of God, he will be covered by purple. That his entire household is to be clothed in purple means that household relationships in addition to father and son apply. We will see in the seventh parable that a purple garment signifies the spiritual marriage of the man and a woman.

“Therefore,” in the *third part* of the parable – the whitening – the heavens were opened above the man who is spoken to by “him who holdeth the seven stars in his hand, which are the seven spirits sent forth into all the earth to preach and to bear witness.”<sup>64</sup> This paraphrase is from the Apocalypse where it is identified that it is Christ who holds the seven stars and that the seven spirits are “the seven spirits of God” (3:1). The seven spirits of God, which were considered by Augustine to be operations of the same spirit, came to

<sup>58</sup> Aquinas, *S.T.*, II-II, Q. 180, A. 6, Reply 2. *Intueor* literally means to look upon, look closely at, gaze at.

<sup>59</sup> Aquinas, *S.T.*, I, Q. 12, A. 11, Reply 3; Q. 84, A. 5; II-II, Q. 3, A. 2, Reply 2.

<sup>60</sup> Aquinas, *S.T.*, II-II, Q. 180, A. 6, Reply 2.

<sup>61</sup> St. Thomas, *Aurora*, 59. Cf. Apoc. 2:7 (von Franz, *ibid.*, n. 7): “To him that overcometh I will give to eat of the tree of life, which is in the paradise of my God.”

<sup>62</sup> St. Thomas, *Aurora*, 59. Cf. Hebrews 1:5 (von Franz, *ibid.*, n. 11): “For to which of the angels hath he said at any time: Thou art my Son, to-day have I begotten thee? And again: I will be to him a Father, and he shall be to me a Son?”

<sup>63</sup> Cf. Prov. 31:21-22 (von Franz in St. Thomas, *Aurora*, 61, n. 16): “She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments. she hath made for herself clothing of tapestry: fine linen, and purple is her covering.”

<sup>64</sup> St. Thomas, *Aurora*, 61. Cf. Apoc. 1:4 (von Franz, *ibid.*, n. 20): “...and from the seven spirits, which are before this throne.” 1:16: “...and he had in his right hand seven stars.” 2:1: “These things saith he who hath the seven spirits of God and the seven stars...”

be identified with the seven spirits of the Vulgate version of Isaias 11:2 that were considered by Augustine and Aquinas to be the seven gifts of the Holy Spirit.<sup>65</sup> Hence, by the time of the *Aurora*, the paraphrase from the Apocalypse meant that the man is spoken to by the Son who holds the gifts of the Holy Spirit.<sup>66</sup> According to the *Aurora*, “of these Senior treateth in his book in the chapter of the Sun and Moon, saying: After thou hast made those seven metals which thou hast distributed through the seven stars (and hast appointed to the seven stars) and hast purged them nine times until they appear as pearls in likeness – this is the Whitening.”<sup>67</sup> That is, the seven metals are appointed to the seven stars, which are the seven spirits or seven gifts of the Holy Spirit. Similarly, Aquinas allocated the seven gifts to the seven natural intellectual and moral virtues.<sup>68</sup> Hence, as the seven stars are the seven supernatural gifts, then the seven metals are analogous to the seven natural virtues of the human soul. So, the seven stars or planets take root in the soul or the ‘black earth’ as given in the title of this parable.

Hence, the man is spoken to by the Son indicated in the first part, who brings Wisdom as the gifts of the Holy Spirit that will perfect the soul of the man. According to Aquinas, this means perfection of the faculties of wisdom, understanding, *scientia* and prudence, the will, and the concupiscible and irascible faculties.<sup>69</sup> We will see in the fourth parable that the Holy Spirit by the seven gifts has seven virtues on earth that guide the process of redemption.

In summary, the establishment of the relationship of the man to God is given in three parts that relate to the alchemical process: *first*, the man is in a state of original sin (denoted by black) due to corruption of the soul in the material world; *second*, if the man follows the way of God, he will establish a father-son relationship with God and have a spiritual life; *third*, the Son brings the gifts of the Holy Spirit to the human soul of the man (the whitening) that will guide the human soul to the way of God. Hence, by the guidance of the Holy Spirit the man may achieve a father-son relationship with God and have a spiritual life. We will see that subsequent parables consider these stages from other perspectives.

---

<sup>65</sup> Edward D. O’Connor in Aquinas, *S.T.*, ed. Gilby, vol. 24, 86.

<sup>66</sup> The concept of Christ bringing the Spirit is also given in the Gospel of John (14:17) where Jesus says, “I will ask the father; and he shall give you another Paraclete.” The Paraclete is the (Holy) Spirit (14:17) who was to be received by believers after the death and glorification of Jesus (7:39). J. Martin C. Scott in Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 1197; Cross and Livingstone, *Oxford Dictionary of the Christian Church*, s.v. “Paraclete.”

<sup>67</sup> St. Thomas, *Aurora*, 65. Cf. Senior, *De Chemia* (von Franz, *ibid.*, n. 30): “After thou hast made those seven metals, which thou hast divided among the seven stars, and hast purged them, and hast ground them up carefully, until they appear like unto pearls in appearance, that is the whitening.”

<sup>68</sup> Aquinas, *S.T.*, I-II, Q. 68, A. 2.

<sup>69</sup> Aquinas, *S.T.*, I-II, Q. 68, AA. 1, 4.

## **Chapter 7, the *Second Parable* “Of the Flood of Waters and of Death, which the Woman both Brought in and Put to Flight.”**

This parable is a speech by Wisdom about redemption by regeneration of the soul after it is corrupted by separation from God at the Fall. The corrupted soul is likened to death, and regeneration of the soul to conception and birth. The speaker is now a female lover who says she has union with “the bridegroom with the ten wise virgins”<sup>70</sup> whose marriage in Matthew 25 is a parable regarding entry to the kingdom of God, and where the bridegroom refers to Christ.<sup>71</sup> The speaker is therefore the bride who then paraphrases from the Cantic of Canticles which is about a female lover and her beloved: “thereafter my belly hath swelled from the touch of my beloved and the bolt of my door hath been opened to my beloved.”<sup>72</sup> By the first century B.C. a Jewish reading interpreted the Canticles to be a description of God’s dealings with the people of Israel; by the time the *Aurora* was written the discourse was understood to be between Christ and his spouse the Church or the individual soul.<sup>73</sup> Therefore, in the present parable, the speaker is the soul as the bride of Christ, and we have seen from chapter five that Wisdom also is “prepared as a bride adorned for her husband” who is Christ.<sup>74</sup> According to Aquinas, Wisdom proceeds in the Holy Spirit who is participated by the soul, so that Wisdom is the bride who, via the soul, enters into a spiritual marriage with Christ. Similarly, we will see that the seventh parable is a discourse by Wisdom and her lover that is largely drawn from the Canticles.

The text then says that “a light hath risen up in darkness and the Sun of Justice hath appeared from heaven,”<sup>75</sup> According to Aquinas, God is the intelligible Sun that shines within us, “whereby we are enlightened to see what pertains to natural knowledge.”<sup>76</sup> We have knowledge of things because of the first principles, which participate this divine light,

---

<sup>70</sup> St. Thomas, *Aurora*, 67. Cf. Matt. 25:1 (von Franz, *ibid.*, n. 5): “Then shall the kingdom of heaven be like to ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride.”

<sup>71</sup> Anthony J. Saldarini in Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 1054-55.

<sup>72</sup> St. Thomas, *Aurora*, 67. Cf. Cant. 5:6 (von Franz, *ibid.*, n. 6): “I opened the bolt of the door to my beloved: but he had turned aside and was gone. My soul melted when he spoke.”

<sup>73</sup> This Christian interpretation is first known in the writings of Origen. John W. Rogerson in Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 475, 481. Metzger and Coogan, *Oxford Companion to the Bible*, 708-10. Matter, *The Voice of My Beloved*, 51, 123. So also Bishop Challoner (1691-1781) in the Douay Version, 815. And Marmion, *Sponsa Verbi*, 19: “The ‘Cantic of Canticles,’ what is it but an epithalamium composed by the Holy Ghost to extol under the symbols of human love the union of the Word with the sacred Humanity, the union of Christ with the Church and with souls?”

<sup>74</sup> St. Thomas, *Aurora*, 55. Cf. Apoc. 21:2 (von Franz, *ibid.*, n. 8): “And I, John, saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.” See also Apoc. 19:7; 21:2, 9; 22:17, and Eph. 5:21-32. Foulkes, *Ephesians*, 36.

<sup>75</sup> St. Thomas, *Aurora*, 69. Cf. Malachi 4:2 (von Franz, *ibid.*, n. 9): “But unto you that fear my name the Sun of justice shall arise, and health in his wings.”

<sup>76</sup> Aquinas, *S.T.*, I-II, Q. 109, A. 1, Reply 2.

and Christ “came in order that man might come nearer to the Divine Light.”<sup>77</sup> Hence, “the Son, as the Word, is the light and splendor of the intellect,” and “Christ is Himself called the Sun of Justice,”<sup>78</sup> so that the *Aurora* continues from St. Paul: “then the fullness of the time shall come when God shall send his Son.”<sup>79</sup> Aquinas wrote that this passage meant that God sent His Son “without His being separated from Him,” in order to “heal the errantry of the concupiscible part and to illuminate the ignorance of the rational part,” and remove “the power of the devil against the infirmity of the irascible part.”<sup>80</sup> That is, the *Aurora* is referring to the Son participated by the intellect and provides principles to the virtues that perfect the soul; or according to Aquinas, the Son is “a deliverer from the chains of eternal death,”<sup>81</sup> because sin is removed when man “returns to the Divine light and to the light of reason.”<sup>82</sup> We have seen that Wisdom, as the essence of God, proceeds in both the Son and the Holy Spirit, so here, Wisdom proceeding in the Son is participated by the intellect and is united with Wisdom who proceeds in the Holy Spirit and is participated as the soul bride. Hence according to Velecky, in the New Testament the Spirit is “Christ’s other self.”<sup>83</sup>

The *Aurora* then returns to original sin introduced by Eve and redemption by Wisdom: “death which a woman brought into the world, this day hath a woman put to flight, and the barriers of hell are broken down; for death shall have no more dominion,<sup>84</sup> nor shall the gates of hell prevail against her.”<sup>85</sup> Aquinas explained that in the initial state of innocence before the Fall, man was immortal due to “a supernatural force given by God to the soul, by which it was enabled to preserve the body from all corruption so long as it remained itself subject to God.”<sup>86</sup> This meant that man’s will was subject to original justice of God.<sup>87</sup> However, eating the fruit of the tree of knowledge signifies that the will was no longer subject to original justice and instead man learns good and evil by experience of the consequences of behaviour.<sup>88</sup> This privation of original justice, which is original sin,

<sup>77</sup> Aquinas, *S.T.*, III, Q. 35, A. 8, Reply 3.

<sup>78</sup> Aquinas, *S.T.*, I, Q. 39, A. 8; III, Q. 46, A. 9, Obj. 2. Here Aquinas referred to Malachi 4:2: “But unto you that fear my name the Sun of Justice shall arise, and health in his wings...”

<sup>79</sup> St. Thomas, *Aurora*, 69. Cf. Gal. 4:4 (von Franz, *ibid.*, n. 10): “But when the fulness of the time was come, God sent his Son...”

<sup>80</sup> Aquinas, *Commentary on Galatians*, 113-4.

<sup>81</sup> Aquinas, *Commentary on Galatians*, 114.

<sup>82</sup> Aquinas, *S.T.*, I-II, Q. 86, A. 2.

<sup>83</sup> Velecky in Aquinas, *S.T.*, ed. Gilby, vol. 6, 129, who refers to the Paraclete in John 14:16 and “the Spirit of Christ” in Romans 5:8 & 10.

<sup>84</sup> Cf. Romans 6:9 (von Franz in St. Thomas, *Aurora*, n. 11): “Knowing that Christ, rising again from the dead, dieth now no more. Death shall no more have dominion over him.”

<sup>85</sup> St. Thomas, *Aurora*, 69. Cf. Matthew 16:18 (von Franz, *ibid.*, n. 18): “And I say to thee that: Thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

<sup>86</sup> Aquinas, *S.T.*, I, Q. 97, A. 1.

<sup>87</sup> Aquinas, *S.T.*, I-II, Q. 82, A. 3.

<sup>88</sup> Aquinas, *S.T.*, I, Q. 102, A. 1.

means that the body was no longer preserved from corruption and is subject to death.<sup>89</sup> A person may return to the inner light of God, but unfortunately, “the promised reward of the immortality of glory differs from the immortality which was bestowed on man in the state of innocence.”<sup>90</sup> This means that a person may renew a relationship with God, which we have seen expressed in the first parable as “eat of the tree of life.” Hence, Wisdom as a tree of life returns the soul to God, but the body is still corrupted by mortal death.

That is, the Son brings the law of God to the intellect and unites with Wisdom as the soul who then conceives, and at the end of the parable this regeneration of the soul is described as, “Take away his soul and give him back his soul, for the corruption of one is the generation of another...”<sup>91</sup> Von Franz noted that this passage is from the Arabic treatise “The Book of Earth and Stone,” and that it was quoted by Aquinas who explained that when a more perfect form is generated, pre-existing forms decay so that a new soul replaces the old one.<sup>92</sup> The *Aurora* continues, “that is: Take from him the corrupting humour and add to him the con-natural humour, through which shall come to pass his perfecting and life.”<sup>93</sup> This means that the old corrupted soul naturally generates a new soul that provides the man with a spiritual life.

In summary, the original justice of God is replaced by the attainment of the rational faculty so that the soul is corrupted by original sin and is subject to mortal death. Redemption is possible because the Son brings the law of God and is participated by the intellect. Wisdom proceeds in the Holy Spirit to the soul and unites with the Son which brings the law of God to the soul. This union results in conception of a new soul to replace the old one.

---

<sup>89</sup> Aquinas, *S.T.*, I-II, Q. 82, A. 3.

<sup>90</sup> Aquinas, *S.T.*, I, Q. 97, A. 1, Reply 4.

<sup>91</sup> St. Thomas, *Aurora*, 71. Cf. “Consilium Coniugii,” (von Franz, *ibid*, n. 22): “For the corruption of one thing is the generation of another, according to the philosophers.”

<sup>92</sup> Von Franz in St. Thomas, *Aurora*, 71, n. 22; Aquinas, *S.T.*, I, Q. 118, A. 3.

<sup>93</sup> St. Thomas, *Aurora*, 71.

## Chapter 8, the *Third Parable* “Of the Gate of Brass and Bar of Iron of the Babylonish Captivity.”

This parable is a response from the man about cleansing of sin by the indwelling of God. He compares his situation with a story from the Psalms of the sin of the daughters of Zion and the seventy years of captivity in Babylon. He is a captive of original sin and says he will be freed by he who “shall break asunder the chains of the prison of darkness and feed my hungry soul.”<sup>94</sup> He says that his soul will be prompted by the Holy Spirit when he asks that “the seven gifts of the Holy Spirit may rest upon me,”<sup>95</sup> so he expects to be freed of original sin by the gifts of the Holy Spirit. He repeats that his body is corrupt and uses a metaphor of cleansing with water: “For they shall gather me together out of all the countries, that they may pour upon me clean water,”<sup>96</sup> and I shall be cleansed from the greatest sin,<sup>97</sup> and from the noonday devil,<sup>98</sup> for from the sole of my foot into the crown of my head there is no soundness found in me.”<sup>99</sup>

He says that he is receptive to the indwelling of God, “that there may dwell in me the virtue of penetration and of liquefaction in the day of my resurrection, when I shall be glorified by God.”<sup>100</sup> And original sin will be replaced with divine knowledge on “the day when the Lord shall have washed away the filth of his daughters of Sion with the spirit of wisdom and understanding.”<sup>101</sup> This paraphrase is from a poem in Ecclesiasticus in which Wisdom gives a man the ability to reason intelligently,<sup>102</sup> and Aquinas noted of the same passage that “wisdom and understanding are habits” infused in the intellect by God.<sup>103</sup> We have seen from the first parable that, if the man explains God by *scientia* and understanding, the man will attain Wisdom as the tree of life and achieve a relationship with God. Here the man will be cleansed of original sin by wisdom and understanding

---

<sup>94</sup> St. Thomas, *Aurora*, 73.

<sup>95</sup> St. Thomas, *Aurora*, 73.

<sup>96</sup> Cf. Ezekiel 36:24-25 (von Franz, *ibid.*, n. 6): “I ... will gather you together out of all the countries and will bring you into your own land. And I will pour upon you clean water and you shall be cleansed from all your filthiness...”

<sup>97</sup> Cf. Psalm 18:14 (von Franz in St. Thomas, *Aurora*, 73, n. 7): “...and I shall be cleansed from the greatest sin.”

<sup>98</sup> Cf. Psalm 90:5-6 (von Franz in St. Thomas, *Aurora*, 73, n. 8): “...thou shalt not be afraid ... of invasion, or of the noonday devil.”

<sup>99</sup> St. Thomas, *Aurora*, 73. Cf. Isaias 1:6 (von Franz, *ibid.*, n. 9): “From the sole of the foot unto the top of the head there is no soundness therein...”

<sup>100</sup> St. Thomas, *Aurora*, 75.

<sup>101</sup> St. Thomas, *Aurora*, 77. Cf. Ecclus. 15:5 (von Franz, *ibid.*, n. 24): “And in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory.”

<sup>102</sup> John Snaith in Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 784.

<sup>103</sup> Aquinas, *S.T.*, I-II, Q. 51, A. 4: “...it is written (Sirach 15:5): ‘God filled him with the spirit of wisdom and understanding.’ Now wisdom and understanding are habits. Therefore some habits are infused into man by God.”

which are habits of the speculative intellect. The man has progressed from reasoning from first principles to conclusions, to wisdom, which is knowledge of God, and understanding, which is intuition of first principles.

In summary, the man responds saying that he will restore a relationship with God and remove original sin because the Holy Spirit will perfect his intellect, and he will direct his intellect to wisdom and understanding of God.

## Chapter 9, the *Fourth Parable* “Of the Philosophic Faith, Which Consisteth in the Number Three.”

This is the longest of the parables and is not only the middle parable but is also central to understanding the *Aurora*. It establishes links between concepts used in the *Aurora*, such as the Holy Trinity and the philosophical triad of body, spirit and soul. From these associated concepts a four-stage process of redemption is identified. The parable begins with a paraphrase of the Nicene Creed: “This is the will of my Father ... and his only begotten Son, God of God, light of light, and the Holy Spirit who proceedeth from both, who is equal in Godhead to the Father and Son, for in the Father inhereth eternity, in the Son equality, in the Holy Spirit is the bond of eternity and equality.”<sup>104</sup> Similarly according to Aquinas, from the Father and the Son proceeds the Holy Spirit to who is assigned the principle which unites them.<sup>105</sup> The *Aurora* then equates the Christian trinity of the Athanasian Creed<sup>106</sup> with the philosophical triad: “Like as the Father, so is the Son, and so also is the Holy Spirit, and these three are One,<sup>107</sup> which the Philosopher would have to be body, spirit (*spiritus*), and soul (*anima*).”<sup>108</sup> Whereas a triad including the term ‘spirit’ was not used by Aristotle (i.e., the Philosopher), we will see that Aristotle did refer to soul and body, and identified a human faculty that corresponds to the term ‘spirit’. It is possible that our author took the terms body, spirit and soul from Senior’s *De Chemia* which had in turn referred to Aristotle as ‘the wise’: “Our metal is like to a man, having spirit, soul, and body. Wherefore do the wise say: Three and Three are one. They say also: In one are three, and: Spirit, soul and body are one and all things are of one.”<sup>109</sup> Irrespective of the source, the *Aurora* relates the Trinity to the philosophical triad. According to Aquinas, “the Person of the Father is indicated by God the Creator.”<sup>110</sup> That is, the Father created the world including the body, so the Father corresponds to the body. The correspondences of Son with spirit and Holy Spirit with soul may be understood as follows.

We have seen that the Moerbeke translation of Aristotle’s *De Anima* was used by Aquinas and was in use at the time the *Aurora* was written. There, Aristotle had identified that

---

<sup>104</sup> St. Thomas, *Aurora*, 81. Bettenson (*Documents of the Christian Church*, 34-37) gives three versions of the Creed.

<sup>105</sup> Aquinas, *S.T.*, I, Q. 39, A. 8; Q. 41, Art. 3. See also *ibid.* I, Q. 36, A. 2.

<sup>106</sup> St. Thomas, *Aurora*, 83. See Roman Breviary, Trinity Sunday at Prime (von Franz, *ibid.*, n. 7): “As is the Father, so is the Son, so is the Holy Ghost.”

<sup>107</sup> St. Thomas, *Aurora*, 83. Cf. I John 5:7-8 (von Franz, *ibid.*, n. 8): “And there are Three who give testimony in heaven: the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth; the spirit and the water and the blood. And these three are one.”

<sup>108</sup> St. Thomas, *Aurora*, 83.

<sup>109</sup> Senior, *De Chemia* in St. Thomas, *Aurora*, 83, n. 9 (translated by von Franz).

<sup>110</sup> Aquinas, *S.T.*, I, Q. 74, A. 3.



while the soul is the form of the body, the “intellect and speculative faculty is another kind of soul, and alone capable of being separated, as the eternal from the perishable.”<sup>111</sup> From this, Aquinas understood that the intellect or speculative faculty is immaterial and immortal, and may exist apart from any organ of the body. This rational kind of soul “is of a different nature from the other parts of soul,” and is generally referred to as the human spirit.<sup>112</sup> According to Aquinas, the human soul or “rational soul is both soul (*anima*) and spirit (*spiritus*),” where spirit is that aspect of the rational soul that possesses “an intellectual immaterial power,”<sup>113</sup> and soul means that which “it possesses in common with other souls – that is, as giving life to the body.”<sup>114</sup> Aquinas wrote that spirit is the intellectual power and that “the intellective part contains the intellect and the will.”<sup>115</sup> Aquinas acknowledged that this arrangement is problematic because the will is both a faculty of the intellectual part of the human soul (i.e., spirit) and the highest part of the appetite which is a faculty of soul (i.e., non-spirit).<sup>116</sup> Hence, according to Aquinas, the Holy Spirit, who is participated by the will, is associated with both spirit and soul. However, Aristotle wrote that, while “appetition means desire, and anger and will,”<sup>117</sup> the intellect and the speculative faculty only is another kind of soul (i.e., spirit). Subsequently the *Aurora* consistently says that Aristotle would have the Holy Spirit to be soul. That is, for the *Aurora* after Aristotle, intellect but not will is the faculty of spirit.

According to Aquinas after Aristotle, the five main faculties of the human soul are the intellectual, the appetitive and the sensitive, the locomotive, and the nutritive or vegetative.<sup>118</sup> Therefore, for the *Aurora*, spirit is that aspect of the human soul that provides the faculty of intellect; and soul is that aspect of the human soul that provides those faculties other than the intellect, which include the nutritive, the locomotive, the

---

<sup>111</sup> Aristotle, *De Anima*, 187.

<sup>112</sup> Aquinas in Aristotle, *De Anima*, 192. A. J. McNicholl in Marthaler, *New Catholic Encyclopedia*, vol. 13, 421.

<sup>113</sup> Augustine (*On the Trinity*, XIV, 22) also refers to “that spirit which we call ‘mind’,” and says that is what St. Paul meant when he wrote “And be renewed in the spirit of your mind. And put on the new man, who according to God is created in justice and holiness of truth.” (Eph 4:23-24). See also 1 Thessalonians 5:23 which refers to “spirit and soul and body.”

<sup>114</sup> Aquinas, *S.T.*, I, Q. 97, A. 3.

<sup>115</sup> Aquinas, *S.T.*, I-II, Q. 80, A. 2.

<sup>116</sup> In his Commentary to Aristotle’s *De Anima* (196, 200), Aquinas agrees that the appetite has a rational part. However, animals other than man have appetite but only man has a rational soul. While Aquinas wrote that partitioning a part of the appetite as rational is “a very questionable procedure” (ibid., 463), it is not there explained how there may be a rational part to the soul of an animal.

<sup>117</sup> Aristotle, *De Anima*, 196. According to V. J. Bourke (in Marthaler, *New Catholic Encyclopedia*, vol. 14, 721), “Aristotle does not clearly describe a power of will.” Rather, Aristotle does discuss rational choice, but this is not equivalent to will (*voluntas*) in the scholastic sense. The present quote from the Moerbeke translation is given in a modern translation as “under appetency we include desire, anger and wish (βουλήσις).” (Aristotle, *De Anima*, II, 3 (414b), Translated by R. D. Hicks, 59). By writing ‘will’ for wish (βουλήσις) Moerbeke imposed a scholastic understanding on the Greek text.

<sup>118</sup> Aquinas in Aristotle, *De Anima*, 157, 184, 196.

sensitive and the appetitive (which includes the will). The *Aurora* says that, according to Aristotle, the Father, Son and Holy Spirit are body, spirit and soul. According to Aquinas, the Son who is the Word proceeds to the intellect, and for the *Aurora* intellect (including the speculative faculties of wisdom, *scientia* and understanding) is the only faculty of spirit, so the Son is participated by the spirit as word. Similarly, the Holy Spirit who is Love proceeds to the will which is a faculty of the appetite, and the appetite is a faculty of soul, so the Holy Spirit is participated by the soul as love. Hence, the Son and the Holy Spirit are participated (i.e., shared as a likeness) by the spirit and soul respectively which constitute the faculties of the human soul. The faculties are a “capacity to perform a given psychological operation,”<sup>119</sup> so the paired concepts of spirit (*spiritus*) and soul (*anima*) are psychological and are compared with analytical psychology in chapter 4.

The *Aurora* continues: “For the Father is of none, the Son is of the Father, the Holy Spirit proceedeth from both; for to the Father is attributed Wisdom, by which he rules and sweetly disposes all things, whose ways are unsearchable and his judgements incomprehensible.”<sup>120</sup> To the Son is attributed Truth, for he in his appearing took upon him that which he was not,<sup>121</sup> subsisting perfect God and man of human flesh and reasonable soul [*anima rationali*, human soul],<sup>122</sup> who at the behest of the Father with the co-operation of the Holy Spirit restored to the world that which was lost by the sin of the first parents. To the Holy Spirit is attributed Goodness, through whom earthly things become heavenly...”<sup>123</sup> Here, the *Aurora* says that a man (in this case Jesus) comprises a body and a rational soul which we have seen includes intellect and appetite, and attributes Truth to the Son and Goodness to the Holy Spirit. According to Aquinas, the Son and the Holy Spirit are respectively participated as a likeness by the intellect and the will as the highest faculty of appetite; therefore, “as the good denotes that towards which the appetite tends, so the true denotes that towards which the intellect tends.”<sup>124</sup>

In the above, the *Aurora* attributes the principle of truth to the Son; and according to Aquinas, the Son proceeds to the intellect, and the tendency of the intellect is truth. Therefore, the principle of truth attributed to the Son in the *Aurora* is participated by the

---

<sup>119</sup> Paul T. Durbin in Aquinas, *S.T.*, ed. Gilby, vol. 12, 189.

<sup>120</sup> Cf. Romans 11:33 (von Franz in St. Thomas, *Aurora*, 83, n. 11): “O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgements, and how unsearchable his ways!” Cf. Isaiah 45:15.

<sup>121</sup> Cf. Roman Missal, Preface for Christmas (von Franz in St. Thomas, *Aurora*, 83, n. 12): “...on which thine only-begotten Son, coeternal with thee in thy glory, in very truth visibly appeared in our bodily flesh...”

<sup>122</sup> Cf. Athanasian Creed (von Franz in St. Thomas, *Aurora*, 83, n. 13): “Perfect God, perfect man, subsisting of rational soul and human flesh.”

<sup>123</sup> St. Thomas, *Aurora*, 83, 85.

<sup>124</sup> Aquinas, *S.T.*, I, Q. 16, A. 1.

intellect as the tendency to truth in the writings of Aquinas. Similarly, the *Aurora* attributes the principle of goodness to the Holy Spirit; and according to Aquinas, the Holy Spirit proceeds to the will as the highest faculty of the appetite, and the tendency of the appetite is goodness. Therefore, the principle of goodness attributed to the Holy Spirit in the *Aurora* is participated by the will as the tendency to goodness in the writings of Aquinas. That is, the principles of truth and goodness attributed to the Son and the Holy Spirit in the *Aurora* are participated by the intellect and the will as the tendency to truth and goodness in the writings of Aquinas. Additionally, we have seen from the *Aurora* that the spirit and soul are equated to the Son and the Holy Spirit, and the Son and the Holy Spirit proceed as the principles of truth and goodness to the intellect and will respectively, so the spirit and soul are again shown to be the principles of the intellect and will. This association is demonstrated by the attributes of truth and goodness that are common to the *Aurora* and Aquinas and confirms the same association identified from the writings of Aristotle and Aquinas above.

The *Aurora* then says that which was “lost by the sin of the first parents” is restored to the world when “earthly things become heavenly” through the Holy Spirit by “baptizing in water, in blood, and in fire.”<sup>125</sup> This means that the earthly human soul is the form of the body, and that the human soul may be redeemed by being consecutively immersed in the three heavenly principles by the Holy Spirit as follows. *First*, the Holy Spirit baptizes “in water by quickening and cleansing.”<sup>126</sup> The Holy Spirit quickens because “thy Spirit, that is water” is the principle of life, “for water is the nourishment of all living things,”<sup>127</sup> which means that the Holy Spirit “dost fecundate the waters to give life to souls.”<sup>128</sup> That is, the Holy Spirit is water that is the principle of the soul that provides form to prime matter (‘the waters’) of the body of the man. Additionally the Holy Spirit cleanses, because he “washeth away all defilements and drive out murkiness from souls.” This removes the ‘accidents’ of worldly life that entered the soul as ‘the waters’ in the first parable. That is, Wisdom proceeds in the Holy Spirit who is water and whose principle is goodness. Hence, the form of life which the Holy Spirit provides is not only an exemplar cause that distinguishes life, but also the final cause of the good that cleanses the soul of

---

<sup>125</sup> St. Thomas, *Aurora*, 83, 85. See also Aquinas, *S.T.*, III, Q. 66, A. 11 where is discussed baptism in water, in blood, and in the Holy Spirit.

<sup>126</sup> St. Thomas, *Aurora*, 85.

<sup>127</sup> St. Thomas, *Aurora*, 85. Cf. Senior, *De Chemia* (von Franz, *ibid.*, n. 16): “...and Hermes hath said: ...the life of all things is in water, and water receiveth the nourishment of men and other beings.”

<sup>128</sup> St. Thomas, *Aurora*, 85. Cf. Notker Balbulus, “Hymn for Pentecost,” (von Franz, *ibid.*, n. 15): “Thou givest to the waters virtue to quicken souls: thou, by thine inspiration, grantest to men to be living spirits.”

worldly aspects and brings the body to its end or perfection.<sup>129</sup> *Second*, the Holy Spirit baptizes with blood which nourishes the soul with “the saving water of wisdom”<sup>130</sup> that proceeds in the Holy Spirit.<sup>131</sup> The *Aurora* explains that “the seat of the soul is in the blood,<sup>132</sup> as Senior saith: But the soul itself remained in water,<sup>133</sup> (which today is like to it in warmth and humidity,) and therein consisteth all life.”<sup>134</sup> That is, water (cold and moist) is the principle of life, and it has been warmed so that it has the qualities of air and blood (warm and moist).<sup>135</sup> Hence, when the soul in the water is warmed the water is reddened to be blood but it also evaporates to be like air, so the paraphrase from Senior goes on to say that the soul is “blood of the air.”<sup>136</sup> The soul thereby goes from water to blood of the air and is thereby raised in the body. *Third*, the Holy Spirit baptizes “in flame, then he infuseth [*infundit*] the soul and giveth perfection of life,<sup>137</sup> for fire giveth form and completeth the whole.”<sup>138</sup> According to Aquinas also, the human soul is created and infused [*infunditur*] by God when the body is ready to receive it,<sup>139</sup> and the intellectual principle completes the rational soul and is the final form of the body.<sup>140</sup> In the *Aurora*, fire gives form to the soul and completes the soul; therefore, fire corresponds to the intellectual principle.

In summary, the *Aurora* identifies three principles that govern progressive stages of redemption of the soul: the soul is cleansed with water, the soul is nourished with wisdom, and the cleansed and nourished soul is infused in the body with fire. The Holy Spirit is the good that brings the soul to perfection; so while the three principles of baptism bring about

---

<sup>129</sup> In the first parable the man hopes to have his soul cleansed, “now the good which a man hopes to obtain, has the aspect of a final cause.” (Aquinas, *S.T.*, II-II, Q. 17, A. 4.) Therefore, the hope of cleansing the soul is a good which is a final cause.

<sup>130</sup> St. Thomas, *Aurora*, 85. Cf. Ecclus. 15:3 (von Franz, *ibid.*, n. 12): “With the bread of life and understanding, she shall feed him: and gave him the water of wholesome wisdom to drink.”

<sup>131</sup> Similarly according to Aquinas (*S.T.*, III, Q. 48, A. 5; Q. 80, A. 12), the blood of Christ is offered for the health of the soul.

<sup>132</sup> So also Aquinas, *S.T.*, I-II, Q. 102, A. 3; III, Q. 74, A. 1.

<sup>133</sup> Cf. Senior, *De Chemia* (von Franz in St. Thomas, *Aurora*, 85, n. 22): “For it (the soul) remaineth in the water, which is like unto it and is its father in the preparation ... wherefore they call the soul also ‘Blood of the air’.”

<sup>134</sup> St. Thomas, *Aurora*, 85, 87. Cf. Senior, *De Chemia* (von Franz, *ibid.*, n. 24): “And as air is the life of every single thing, so their (the philosophers’) water is the head of the work ... and as air is warm and damp, so is their water warm and damp, and it is the fire of the stone.” Also, “But the air is from the water ... and of these consisteth the life of every living thing.”

<sup>135</sup> So Senior, *De Chemia* (von Franz in St. Thomas, *Aurora*, 85, n. 23): “The soul becometh warm and damp, after the nature of blood and air...”

<sup>136</sup> Senior, *De Chemia* (von Franz in St. Thomas, *Aurora*, 85, n. 22): “For it (the soul) remaineth in the water, which is like unto it and is its father in the preparation ... wherefore they call the soul also ‘Blood of the air’.”

<sup>137</sup> Cf. Senior, *De Chemia* (von Franz in St. Thomas, *Aurora*, 87, n. 24): “Thereafter death shall be no more, for life is infused into it, as the spirit into the body.”

<sup>138</sup> St. Thomas, *Aurora*, 87.

<sup>139</sup> Aquinas, *S.T.*, I, Q. 100, A. 1.

<sup>140</sup> Aquinas, *S.T.*, I, Q. 76, A. 1.

redemption of the soul in the *Aurora*, the same principles also apply to the initial development of the soul. The *Aurora* next relates these three principles to the development of a human foetus which have correlates with the faculties of soul in the writings of Aquinas (e.g., fire and intellect); however it is useful to first review the meanings that have been identified for the elements.

We have seen that the terms for the four elements have different and related meanings. ‘The earth’ means the world or what constitutes the world, and ‘the waters’ are the prime matter of ‘the earth’ including the body.<sup>141</sup> The four elements – earth, water, air and fire – are forms. According to Aquinas, the elemental forms are Ideas in the mind of God,<sup>142</sup> and Ideas are both the exemplars of the soul and also the types that are participated by the intellectual soul as first principles. The types as exemplars are the patterns for the substantial form of the earth so that the elements are substantial forms which are impressed on prime matter.<sup>143</sup> Because the body is of the earth, the substantial form of the body (i.e., the rational soul) is a mixture of the qualities of the elemental forms.<sup>144</sup> That is, the exemplar forms are the elemental principles of the human soul as the form of the body; for example, we have seen that fire is the principle of the intellect. Additionally, the elemental forms as types are first principles of the intellectual soul, also called intelligible sun, intellectual light, etc. We have seen that not only are the types participated by understanding of the speculative intellect, but also that the exemplars are known by the practical intellect. Therefore, the elemental forms provide meaning to the intellect, and we have seen that fire is the principle of the intellect which understands the meanings.<sup>145</sup>

Not only do elemental principles govern progressive stages of redemption of the soul, but according to the *Aurora* elemental principles or exemplar forms sustain the trimesters of gestation: “For three months water nourisheth the foetus in the womb,<sup>146</sup> air nourisheth it for the second three, fire also guardeth it for the third three. The infant will never come to birth until these months are expired, then it is born and quickened by the sun, for that is the

---

<sup>141</sup> Aquinas, *S.T.*, I, Q. 69, A. 1; Q. 74, A. 2. There, according to Aquinas after Augustine, the words ‘earth’ and ‘water’ both signify formless matter.

<sup>142</sup> Aquinas, *S.T.*, I, Q. 23, A. 5, Reply 3.

<sup>143</sup> Aquinas, *S.T.*, I, Q. 69, A. 1; Q. 74, A. 3, Reply 2: “...under the word, *earth*, Scripture is accustomed to include all the four elements.”

<sup>144</sup> Aquinas, *S.T.*, I, Q. 76, A. 4.

<sup>145</sup> Cf. Timothy Suttor in Aquinas, *S.T.*, ed. Gilby, vol. 11, 272-3: “*ratio*: 1. The objective meaning of a thing, precisely so far as it is intelligible, and in this usage equivalent to form. 2. The power to discern such meanings, that is, mind.”

<sup>146</sup> Cf. Senior, *De Chemia* (von Franz in St. Thomas, *Aurora*, 350, n. 42): “Hermes saith that ... the beginning of the generation of man is water.”

quickener of all things that are dead.”<sup>147</sup> At each stage, an element nourishes (*nutrit*) the foetus, which means that the elemental form provides the support necessary for growth and health of the foetus. We have seen from Aquinas that the soul is the form of the body, and that the soul is a good, the end of which is a well formed body, which is health.<sup>148</sup> That is, the Ideas are the exemplar cause of the soul as the form of the body, and the final cause of health as a good of the soul and hence the body. According to the *Aurora*, therefore, development of the soul of the foetus is supported by a different elemental principle at each of the trimesters of gestation. Hence, according to Aquinas, a foetus has “the nutritive soul from the beginning, then the sensitive, lastly the intellectual soul.”<sup>149</sup> That is, the elements correlate with the faculties of soul: first, the exemplar form water, which is the “nourishment of all living things,”<sup>150</sup> is the principle of the nutritive soul which is common to all living things; second, the seat of the soul is in the “blood of the air,”<sup>151</sup> that is the principle of the sensitive soul which, like blood, is common to animals; and third, fire is the principle of the intellectual soul, which we have seen in both the *Aurora* and the writings of Aquinas completes the human soul. Having considered the principles of development of the human soul of the foetus, the *Aurora* next identifies development of the soul once the child is born. However it is useful to first summarize the above terms and their correspondences.

First, we have seen that terms may have more than one meaning. In particular, the names of the four elements may mean the corporeal element, which is both prime matter and substantial form, or the principle from which the substantial form proceeds, which is its type. Additionally, earth and water may refer to the prime matter of the human body or its source, the earth, which is the world or its soil. The body is comprised of the four elements, the mixture of which determines the human soul (rational soul, *anima rationalis*) which is distinguished from soul vis-à-vis spirit; and soul and spirit may mean either a faculty of the human soul (e.g. mind or intellect), or the principle from which they proceed (e.g. intellectual principle), which is the type. Second, we have seen that there are four related frameworks, the Holy Trinity, the philosophical triad, the three heavenly elements

<sup>147</sup> St. Thomas, *Aurora*, 87. Cf. “Scala Philosophorum” (von Franz, *ibid.*, n. 27): “Know therefore that water preserveth the foetus for three months in the womb. Air also nourisheth it for three months; and fire guardeth it for as many. ... Therefore there shall be no issue for the child, until it shall draw currents of air.” Also Cf. ibn Umail (Senior), *Kitab Hall ar-Rumuz*, 61: “They also named them operations just as someone of them said about the purpleness and the finishing of the work: And that comes after the entering of the ninth month.”

<sup>148</sup> Aquinas, *S.T.*, I, Q. 76, A. 1; Q. 87, A. 2, Reply 3.

<sup>149</sup> Aquinas, *S.T.*, I, Q. 118, A. 2, Reply 2.

<sup>150</sup> St. Thomas, *Aurora*, 85. Cf. Senior, *De Chemia* (von Franz, *ibid.*, n. 16): ...and Hermes hath said:...the life of all things is in water, and water receiveth the nourishment of men and other beings.”

<sup>151</sup> Senior, *De Chemia* (von Franz in St. Thomas, *Aurora*, 85, n. 22.)

and the faculties of the human soul. Spirit corresponds to fire and is that part of the human soul that is the principle of mind or intellect that is also called spirit. Soul is that part of the human soul other than the intellective part that is the principle of the appetitive, sensitive, locomotive and nutritive faculties: water is the basic principle of life, which is the nutritive vegetative soul; and, in the *Aurora*, air is the principle of the higher soul, which in Aquinas and Aristotle corresponds to the will of the appetitive faculty of soul, and also to the sensitive and locomotive faculties of soul that are general to animals. Hence, soul corresponds to the forms water (lower soul) plus air (higher soul). The Holy Trinity is one essence in God called Wisdom, and is naturally participated as a likeness by the immaterial intellective part of the human soul: the Son corresponds to the principle of spirit or fire and is participated by the intellect; and the Holy Spirit corresponds to the (higher) soul or air, and is participated by the will which is the highest faculty of the appetite. These correspondences are the key to understanding the remainder of the parable which is about development from the time the person is born, and also to understanding the sixth parable.

The *Aurora* then says that, from when the child is born, “the aforesaid [Holy] Spirit by reason of the excellence of his seven fold gift is said to have seven virtues in his operation on earth.”<sup>152</sup> The *Aurora* then describes how the Holy Spirit realizes these gifts as virtues which we have seen are the seven stars and metals of the first parable: *First*, he imprints the warm form of fire on the dead cold earth (body), and the earth of which the body is made is initially “material and not formal” (i.e., unformed matter). This means that the earth is formed by the intellectual principle (fire), or rational soul<sup>153</sup> “seeking to imprint its form on the passive substance,”<sup>154</sup> which we have seen is the final stage of gestation. The intellectual principle (fire) thereby warms the earth, as identified in the *Aurora* with a paraphrase from “Senior: set the male upon the female, that is, the warm upon the cold.”<sup>155</sup> This means that the warm, masculine form of the rational soul is imprinted on the cold, passive, inanimate, material, maternal earth. *Second*, he extinguishes the imprinted fire with its own temperament, “of which saith the Prophet: A fire was kindled in their congregation, and a flame burned the wicked on earth,”<sup>156</sup> which is from Psalm 105:21 that

---

<sup>152</sup> St. Thomas, *Aurora*, 87.

<sup>153</sup> Aquinas, *S.T.*, I, Q. 76, A. 1: “the principle of intellectual operation is the form of the human body”; *ibid.*, I-II, Q. 63, A. 1: “man’s form is his rational soul, while his matter is his body.”

<sup>154</sup> St. Thomas, *Aurora*, 87.

<sup>155</sup> St. Thomas, *Aurora*, 89. Cf. Senior, *De Chemia* (von Franz, *ibid.*, n. 31): “Cast the female upon the male, and the male will ascend upon the female,” and “Mix the warm with the cold and damp.”

<sup>156</sup> St. Thomas, *Aurora*, 89. Cf. Psalm 105:18 (von Franz, *ibid.*, n. 33): “And a fire was kindled in their congregation: the flame burned the wicked.”

tells of how the Israelites “forgot God, who saved them” during their sojourn in Egypt.<sup>157</sup> Hence, while the Holy Spirit (i.e., God) infused the rational soul as the form of the body by the first virtue, the rational soul is also the means by which the person is removed from God to original sin. That is, “he extinguisheth this fire by its own temperament, whence it is added: Thou art coolness in the heat.”<sup>158</sup> Here, heat refers to that which is given by fire which is the rational soul. Coolness, which is a privation of heat as sin is a privation of good, means that the soul is deprived of the good of original justice of God, which is original sin.<sup>159</sup> Hence, there is privation of original justice in the rational soul. *Third*, he “liquifieth the hardness of the earth”<sup>160</sup> to prepare the body for reception of the elemental principles: “the air shall open the pores of the earthly parts to receive the virtue of fire and water.”<sup>161</sup> That is, feminine Wisdom proceeds in the Holy Spirit via the will of the appetitive soul (air) and prepares the body of the man for reception of the principles of spirit (fire) and soul (water): “Woman dissolveth man and he fixeth her, that is, the [Holy] Spirit dissolveth the body (and softeneth it) and the body hardeneth the Spirit.”<sup>162</sup> We have seen that this is given as penetration and liquefaction in the third parable where the man says he is prepared for reception of the Son. *Fourth*, “he enlighteneth, when he taketh away all darknesses from the body.”<sup>163</sup> The spirit makes the soul red with fire (the intellectual principle),<sup>164</sup> then the Holy Spirit “shineth through the tincturing soul”<sup>165</sup> which tinges the body with a trace of fire. The fire takes the black out of the body and makes it white,<sup>166</sup> as given by “Senior: And he maketh all that is black white and all that is white red, for water whiteneth and fire enliveneth.”<sup>167</sup> *Fifth*, he removes and discards the

<sup>157</sup> Willem S. Prinsloo in Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 416.

<sup>158</sup> St. Thomas, *Aurora*, 89. Cf. Roman Missal, Sequence for Pentecost (von Franz, *ibid.*, n. 34): “Thou in labour rest most sweet, thou art coolness in the heat, solace in the midst of woe.”

<sup>159</sup> Aquinas, *S.T.*, I, Q. 49, A. 3.

<sup>160</sup> St. Thomas, *Aurora*, 89.

<sup>161</sup> St. Thomas, *Aurora*, 91.

<sup>162</sup> St. Thomas, *Aurora*, 91.

<sup>163</sup> St. Thomas, *Aurora*, 91.

<sup>164</sup> St. Thomas, *Aurora*, 91: “For he shineth through the tincturing soul like a ruby in colour, which it hath acquired by virtue of the fire.” Cf. Senior, *De Chemia* (von Franz, *ibid.*, n. 43): “And when he saith ‘ruby,’ he meaneth it of the tincturing soul, because it hath received virtue from the fire.”

<sup>165</sup> St. Thomas, *Aurora*, 91.

<sup>166</sup> St. Thomas, *Aurora*, 93: “Already we have taken away the black and have made the white, with the salt and a natron, that is with the spirit.” Cf. Morienus Romanus, “De Transmutatione Metallorum” (von Franz, *ibid.*, n. 46): “...now we have taken away the blackness, and with the salt and natron ... we have fixed the whiteness.” Morienus (“De Transmutatione Metallorum,” *Artis Auriferae*, vol. 2, 7-37) then goes on to say that “it is whitened with salt, which is air, and natron, which is fire.” That is, our author has substituted “the spirit” for the “fire” of Morienus which further indicates that our author equated spirit with fire.

Furthermore, Morienus (*ibid.*, 7-37) indicated that he also equated spirit with fire when he wrote: “And know that you have accomplished nothing of your operation until you have cleansed, dried, and whitened the impure body, or earth, and so infused it with spirit, or fire, that the tincture descends into it and enters it with spirit, or fire, that the tincture descends into it and enters it after it is so cleansed and improved, there being no further impurity or foulness in it.”

<sup>167</sup> St. Thomas, *Aurora*, 91. Cf. Senior, *De Chemia* (von Franz, *ibid.*, n. 42): “And it tingeth every black thing, and maketh it white, and tingeth every white thing, and maketh it red, and so is the matter glorified.”



impure ‘accidents’<sup>168</sup> from the soul by fire, which are evil smelling vapours (i.e., impurities in air plus water). This separates the pure from the impure, “as it is written: That fire separateth those things that are unlike and bringeth together those things that are like.”<sup>169</sup> *Sixth*, he raises the soul that was “hidden in the bowels of the earth” to the surface of the body, “of which sayeth the Prophet: ... Thou hast delivered my soul out of the lower hell.”<sup>170</sup> And Isaias: The Spirit of the Lord lifted me up.”<sup>171</sup> This is a response to the man in the first parable who asked who will deliver “my soul from the hand of hell?”<sup>172</sup> The goal is to “make the hidden manifest”;<sup>173</sup> that is to raise the soul in the body to the awareness of the mind. “He who shall raise up his soul, shall see its colours,”<sup>174</sup> which the fourth virtue identified as black, white and red. *Seventh*, “he inspireth (*inspirat*), when by his breathing he maketh the earthly body spiritual.”<sup>175</sup> We have seen from Aquinas (3.1) that by *inspiratione divino* the Holy Spirit inspires the man to overcome the inadequacy of the intellect; and from the first parable that the intellect will explain God, and God will thereby be to the man as father to son. Hence, the corporeal man is made spiritual by inspiring his intellect to more perfectly participate the spirit and to understand God. So the *Aurora* says, “And in the *Turba*: Make bodies incorporeal and the fixed volatile; but all these things are brought about and fulfilled by our spirit.”<sup>176</sup> That is, the Holy Spirit inspires the ‘I’ of the man to unite with the spirit.

Hence, the man is united with the spirit by seven operations conducted by the Holy Spirit. In describing those operations, the *Aurora* provides information regarding a four stage process of redemption. This process is identified by both the colour sequence of the alchemical process and a four-stage cycle based on the doctrine of the four elements. Next, these two series are described and shown to be analogous.

---

<sup>168</sup> An accident is that which is not of the essence. “Of the nine categories of accident enumerated by Aristotle ‘relation’, ‘quality’, and ‘quantity’ are the most important.” (Thomas Gilby in Aquinas, *S.T.*, ed. Gilby, vol. 1, 149.)

<sup>169</sup> St. Thomas, *Aurora*, 93. Cf. Albert the Great, “De Rebus Metallicis” (von Franz, *ibid.*, n. 47): “...heat of fire, and that which gathereth together like things and separateth unlike things.” Also, *Pretiosa Margarita Novella* and “Consilium Coniugii”.

<sup>170</sup> St. Thomas, *Aurora*, 95. Cf. Psalm 85:13 (von Franz, *ibid.*, n. 56): “and thou hast delivered my soul out of the lower hell.”

<sup>171</sup> St. Thomas, *Aurora*, 95. Cf. Isaias 61:1 and Luke 4:18 (von Franz, *ibid.*, n. 57): “The spirit of the Lord is upon me.”

<sup>172</sup> St. Thomas, *Aurora*, 57.

<sup>173</sup> St. Thomas, *Aurora*, 95.

<sup>174</sup> St. Thomas, *Aurora*, 95.

<sup>175</sup> St. Thomas, *Aurora*, 97. Cf. Notker Balbulus, Hymn for Pentecost (von Franz, *ibid.*, n. 62): “Thou givest to the waters virtue to quicken souls: thou, by thine inspiration, grantest to men to be living spirits.”

<sup>176</sup> St. Thomas, *Aurora*, 97.

At the fourth virtue above, there is a saying from Senior: “he maketh all that is black white and all that is white red, for water whiteneth and fire enligheneth.”<sup>177</sup> This same three-colour sequence is also mentioned in the sixth parable.<sup>178</sup> The alchemists understood that change of colour indicated change to the type of the material. In the *Physica kai Mystica* attributed to pseudo-Democritos, the earliest known book of Greek alchemy (ca. 200 B.C.), and subsequently in the writings of Zosimos of Panopolis (ca. A.D. 300),<sup>179</sup> colour represents transmutation of a base material to a noble one. A generally accepted process was developed, beginning with the production of a black base material. Typically this was an alloy of four metals – tin, lead, copper and iron – which represents Plato’s primal matter.<sup>180</sup> A sequence of four colours – black, white, yellow or red, and purple – represents the process of transmuting the black base material to the white metal or silver, silver to the yellow metal or gold, and gold to *ios* (purple) or the philosopher’s stone.<sup>181</sup> Individual alchemists sometimes varied this sequence, and by the time the *Aurora* was written, some writings (e.g., Senior’s *De Chemia*) changed this sequence to black, white and red.<sup>182</sup> Hence, a text attributed to Albertus says, “our stone has three colours. It is black at the beginning, white in the middle, red at the end.”<sup>183</sup> The *Aurora* uses the three-colour sequence from the *De Chemia*, but also includes the fourth colour of purple in the first and seventh parables. In both of these parables the man donning a purple garment signifies the completion of his redemption process. Hence, in addition to a three-colour sequence, the *Aurora* also includes purple as the final stage of a four-colour sequence.

At the fifth virtue above, there is a saying from Alphidius, that “earth is liquefied and turned into water, water is liquefied and turned into air, air is liquefied and turned into fire, fire is liquefied and turned into glorified earth.”<sup>184</sup> This four-stage cycle is also given in the sixth parable: “When thou hast water from earth, air from water, fire from air, earth from fire, then shalt thou fully possess our art.”<sup>185</sup> Both of these sayings begin with the body or earth, each successive form originates from the preceding form, and the cycle

<sup>177</sup> St. Thomas, *Aurora*, 91.

<sup>178</sup> St. Thomas, *Aurora*, 127.

<sup>179</sup> Holmyard, *Alchemy*, 25; Taylor, *The Alchemists*, 27; Sheppard, “Alchemy: Origin or Origins?” 77; Hershbell, “Democritus and the Beginnings of Greek Alchemy,” 9; Michelle Mertens, “Zosimus of Panopolis,” in von Martels, *Alchemy Revisited*, 121.

<sup>180</sup> Plato, “Timaeus,” 50-1 in *Dialogues of Plato*, 456-7.

<sup>181</sup> Hopkins, “A Modern Theory of Alchemy,” 64-6; Davis and Wu, “Chinese Alchemy,” 231 Note 16; Holmyard, *Alchemy*, 27; Sheppard, “Alchemy: Origin or Origins?” 77. However, Holmyard has the sequence as black, white, iridescent, yellow, purple, red.

<sup>182</sup> Hopkins, “A Modern Theory of Alchemy,” 66; Holmyard, *Alchemy*, 27.

<sup>183</sup> Hopkins, “A Modern Theory of Alchemy,” 67.

<sup>184</sup> St. Thomas, *Aurora*, 93. Cf. “Clangor buccinae,” in *Artis Auriferae* (von Franz, *ibid.*, n. 51): “Assiduus the philosopher saith: Fire is coagulated and becometh air, air is coagulated and becometh water, water is coagulated and becometh earth. Lo, the enemies come together in one nature.”

<sup>185</sup> St. Thomas, *Aurora*, 131.

finally returns to earth. Similar four-stage cycles based on the four elements are also given in other alchemical writings,<sup>186</sup> Aquinas's *Summa Theologiae*,<sup>187</sup> and in Plato's *Timaeus*.<sup>188</sup> The quote from the sixth parable also says that a person who can bring about this four-stage cycle fully possesses the art, which in the *Aurora* is the ability to obtain redemption. Hence, the *Aurora* applies a variant of a formula from the doctrine of the four elements to the process of redemption.

The above alchemical sequence given at the fourth virtue of this parable and the cyclic process from the doctrine of the four elements given at the fifth virtue are both related to the process of redemption in the *Aurora*, so they are also related to each other. Their basic similarity is that they comprise four stages and the material of each stage is derived from the material of the preceding stage. Next, it is shown that each of the respective stages are related or have similarities.

At the *first stage* the initial state of original sin of the body and soul of the man is represented by the black base material. The body of the man is earth, and we have seen from the first parable that the body is corrupted by 'the waters' which enter the soul of the man. The earth is covered in darkness by the vapors from 'the waters' (i.e., clouds), and the blackened soul is called the 'black earth'. That is, the earth of the body has been corrupted by 'the waters', which matches the first stage of the saying from Alphidius: "earth is liquefied and turned into water." Hence, the black base material produced at the end of the first stage, "when thou hast water from earth," represents the initial state of the body and soul of the man which is referred to as the 'black earth'. That is, the 'black earth', which is the soul corrupted by 'the waters' of the first parable, is analogous to water. We have seen in this parable that water is the principle of the lower soul, so the 'black earth' applies only to the lower soul which the man refers to as the "lower hell and

---

<sup>186</sup> Von Franz in St. Thomas, *Aurora*, 131, n. 39: "Cf. Pseudo-Aristotle, *Secreta Secretorum* (1528): 'Thus when you have water from air and air from fire and fire from earth, then you have the fullness of the art.' Cf. *Rosarium Philosophorum*: 'Of these four elements saith Aristotle in his book of the Regimen of the Principles: When you have water from air, and air from fire, and fire from earth, then you have the whole art of philosophy'."

<sup>187</sup> Aquinas, *S.T.*, III S, Q. 79, A. 2, Reply 1: "In like manner from fire comes air, from air water, from water earth, from which fire is produced, not the selfsame fire, but the same in species."

<sup>188</sup> Plato, "Timaeus," 49 in *Dialogues of Plato*, 456: "In the first place, we see that what we just now called water, by condensation, I suppose, becomes stone and earth; and this same element, when melted and dispersed, passes into vapour and air. Air, again, when inflamed, becomes fire; and again fire, when condensed and extinguished, passes once more into the form of air; and once more, air, when collected and condensed, produces cloud and mist; and from these, when still more compressed, comes flowing water, and from water comes earth and stones once more; and thus generation appears to be transmitted from one to the other in a circle."

the shadow of death.”<sup>189</sup> This confirms that the black base material represents the ‘black earth’ which is the man in the initial state of original sin.

At the *second stage* the white metal or silver, which is the metal of the moon, is produced when “water is liquefied and turned into air.” The first stage of the process was the corruption of the soul of the man, and the second stage is to cleanse the soul and raise the soul from water to air. At the end of the first parable the seven gifts of the Holy Spirit are allocated to the soul, and the soul is purged which is called the whitening. In the present parable, the Holy Spirit baptizes “in water, blood, and in fire,”<sup>190</sup> and by the fourth gift of the Holy Spirit, water takes away darkness from the body and soul; that is, the Holy Spirit “maketh all that is black white ... for water whiteneth.”<sup>191</sup> Hence, water is the means of whitening the ‘black earth’, which is the body and lower soul or water. We have seen that “the soul itself remained in water, (which today is like to it in warmth and humidity),”<sup>192</sup> means that the lower soul or water is evaporated to have the qualities of air or the higher soul. That is, the soul is freed from the ‘black earth’ of the lower soul and is transmuted to the white material or silver. Silver is the metal of the moon, so the *Aurora* says: “This earth, I say, made the moon in its season...”<sup>193</sup> Hence, water is not only the form of the lower soul (exemplar cause), but is also the good which cleanses the soul and transmutes the soul to silver (final cause). That is, just as water whitens the ‘black earth’ which is transmuted to silver, so water cleanses the lower soul or water which is evaporated to give air or the higher soul. Hence, at the sixth virtue, the *Aurora* says: “Thou hast delivered my soul out of the lower hell.”<sup>194</sup> That is, the lower soul (water) or ‘black earth’ is whitened or cleansed with water, and the soul is elevated from the lower soul or ‘lower hell’ (water) to the higher soul (air) or silvery moon. So “water is liquefied and turned into air.”

At the *third stage* the red (or yellow) metal or gold, which is the metal of the sun, is produced when “air is liquefied and turned into fire.” The previous stage of the process transformed the lower soul to the higher soul or silver which is the metal of the moon. To this second stage of transformation to the moon the *Aurora* then adds the third stage: “This earth, I say, made the moon in its season, then the sun arose...”<sup>195</sup> The metal of the sun is gold, which is red (or yellow), so this paraphrase from Psalms means that after transforming the ‘black earth’ to white silver, then there is red gold. This is confirmed by

---

<sup>189</sup> St. Thomas, *Aurora*, 57.

<sup>190</sup> St. Thomas, *Aurora*, 85.

<sup>191</sup> St. Thomas, *Aurora*, 91.

<sup>192</sup> St. Thomas, *Aurora*, 85.

<sup>193</sup> St. Thomas, *Aurora*, 125.

<sup>194</sup> St. Thomas, *Aurora*, 95.

<sup>195</sup> St. Thomas, *Aurora*, 125.

a paraphrase from Senior: “he maketh all that is black white and all that is white red, for water whiteneth and fire enligheneth.”<sup>196</sup> This means that just as water whitens the ‘black earth’ to give the white metal or silver, so fire enlightens silver or the higher soul to give the red metal or gold. Similarly, after the baptism in water by the Holy Spirit is the baptism with blood. We have seen that air is evaporated water which is the predominant principle of blood. Blood is reddened water or reddened soul so that the soul is “blood of the air.”<sup>197</sup> The soul is reddened with fire: “for He shineth through the tincturing soul like a ruby in colour, which it hath acquired by virtue of the fire, wherefore fire is called the Dyer.”<sup>198</sup> Hence, just as the lower soul (water) is whitened to become the higher soul, so the higher soul (air) is reddened by fire to become spirit (fire). That is, just as after the moon comes the sun, so after silver comes gold, and after air (the higher soul) comes fire (the spirit). Hence, the third stage begins with the moon, silver or the higher soul (air), and ends with the sun, gold or the spirit (fire). So is there “fire from air.”

The *fourth stage* is represented by the purple material which is the philosopher’s stone that is produced when “fire is liquefied and turned into glorious earth.” In both the first and seventh parables, the final stage of the process is signalled by the man putting on a purple garment. The purple garment is the product of the union of the soul and the spirit, and represents the new soul of the man. Putting on the purple garment signifies the return of the new soul to the man which is given as “put on the new man, that is, a subtle understanding.”<sup>199</sup> The *Aurora* places this in the context of the complete cycle: “And when the heat of that fire reaches the earth itself, the earth is dissolved and becomes a boiling, that is an evaporated water, and afterwards returns to its own former earthly form.”<sup>200</sup> This means that fire in the spirit dissolves the earth of the body to become water, evaporates the water to release the soul as air, and then the new soul is returned to the body. The return of the soul that has been treated with fire matches the saying “fire is liquefied and turned into glorious earth.” The new soul perfects the form of the man because “fire gives form and completes the whole.”<sup>201</sup> So, just as the intellectual principle is the principle of the rational soul, fire is the principle of the new soul. The *Aurora* says

---

<sup>196</sup> St. Thomas, *Aurora*, 91.

<sup>197</sup> Senior, *De Chemia* (von Franz in St. Thomas, *Aurora*, 85, n. 22).

<sup>198</sup> St. Thomas, *Aurora*, 91. Cf. Senior, *De Chemia* (von Franz, *ibid.*, n. 43): “And when he saith ‘ruby’, he meaneth it of the tincturing soul, because it hath received virtue from the fire.”

<sup>199</sup> St. Thomas, *Aurora*, 117.

<sup>200</sup> St. Thomas, *Aurora*, 123. Cf. ibn Umail (Senior), *Kitab Hall ar-Rumuz*, 71: “And when the stone became alive by returning its spirits back to it and by its turning purple by the soakings.”

<sup>201</sup> St. Thomas, *Aurora*, 87.

that this soul is the philosopher's "stone from which fire is struck."<sup>202</sup> So, the purple material represents the final state of the soul of the man which is called the 'stone'.

Hence, both the alchemical four-colour sequence and the cyclic process based on the four elements describe the process of redemption of the man in the *Aurora* in a similar way. At the *first stage*, the body (earth) is corrupted by 'the waters' to become the 'black earth' which is the lower soul or 'lower hell' (water); at the *second stage*, the 'black earth' (water) is purified by water (the whitening) to become the higher soul (air) or moon; at the *third stage*, the soul is enlightened by fire (the reddening) and is transformed to become the spirit or sun; at the *fourth stage* (purple), the man receives the new soul which is also called the philosopher's stone from which comes fire. That is, the two series relate to each other at each of the four stages, so the alchemical colour sequence is related to the cyclic process based on the four elements. The above comparison also identifies a continuous redemption process including some of the main elements of the process. The comparison is based on the two related series; therefore, the two series together constitute the core of the redemption process in the *Aurora*. Hence, the four-stage cycle is used to rationalize the redemption process in the next section (see A.3).

The four-stage redemption cycle is related to the Trinity because the *Aurora* says that the Father, Son and Holy Spirit are the body, spirit and soul of the cycle. It was also shown from the *Aurora* and the writings of Aquinas and Aristotle that fire or spirit is the form of the intellect, air or higher soul is the form of the will and water or lower soul is the form of the other faculties of life. The *Aurora* also says that the Holy Spirit conducts the process. Hence, at the *first stage*, the body and soul are corrupted by original sin because the soul is separated from God. At the *second stage*, the Holy Spirit proceeding in the higher soul cleanses the lower soul and elevates the lower soul to the higher soul. At the *third stage*, the Holy Spirit proceeding in the higher soul is united with the Son proceeding in the intellect. At the *fourth stage*, the new soul which participates the Son is returned to the body. We will see that this process applies to subsequent parables.

In summary, the fourth parable provides most of the connections between the various groups of sayings and identifies the core process of redemption that is referred to in the other parables. The Son and the Holy Spirit of the Trinity are the two conceptions of God which are equivalent to the spirit and the soul. The Son or spirit is the principle of the intellect (fire). The soul comprises the higher soul (air) that participates the Holy Spirit,

---

<sup>202</sup> St. Thomas, *Aurora*, 37, 113.

and the lower soul (water) that is the principle of life. The man (earth) is initially in a state of original sin subsequent to the separation of man and God at the Fall. The parable says that, “earth is liquefied and turned into water, water is liquefied and turned into air, air is liquefied and turned into fire, fire is liquefied and turned into glorified earth.” This means that the Holy Spirit conducts a four-stage redemption process in which the soul of the man (water) is elevated from the body (earth) to the higher soul (air) and is united with the Son or intellectual principle (fire) before being returned to the body.

## Chapter 10, the *Fifth Parable* “Of the Treasure-House Which Wisdom Built upon a Rock.”

This parable is about how Wisdom provides the man with the knowledge of God and what that knowledge entails. Wisdom personified is mentioned the most often in this parable (four times) which opens with, “Wisdom hath built herself a house,”<sup>203</sup> which is from Proverbs where Wisdom invites guests to a feast at which they will receive the benefits of her instruction.<sup>204</sup> The *Aurora* continues with “...which if any man enter in he shall be saved and find pastures.”<sup>205</sup> This passage is from the Gospel of John which presents Jesus as the incarnation of Wisdom, and the verse it is taken from refers to Jesus as the ‘Door’ to knowledge, life, and salvation.<sup>206</sup> The association of Christ with entry to the house of Wisdom is repeated in the remainder of the parable: the *Aurora* says that “this house is founded upon a sure rock” and,<sup>207</sup> as Aquinas noted, “the rock was Christ”;<sup>208</sup> of those that have the keys to the house, “these follow the Lamb,” who is Jesus;<sup>209</sup> and in the following paraphrase Wisdom alludes to Jesus as both the door and the gate of heaven:<sup>210</sup> “Wisdom standeth at the door and saith: Behold, I stand at the gate and knock: if any man shall hear my voice and open the door, I will come in to him and he to me, and I will be satisfied with him and he with me.”<sup>211</sup> That is, those that have the keys may unlock the door of the house, and the door is Jesus. Hence, Jesus provides entry to the house of Wisdom, so he is the Son from the first parable who gives access to Wisdom as the tree of life.

So, the *Aurora* then says, whosoever, “by his science (*scientia*),” will “unlock this house shall be befitting holiness and also length of days.”<sup>212</sup> We have seen that they who proceed from understanding of first principles to explaining Wisdom by *scientia* will attain a relationship with God, that is, to meditate on Wisdom will bring her to perfection.

---

<sup>203</sup> Cf. Proverbs 9:1-5: “Wisdom hath built herself a house: she hath hewn her out seven pillars. She hath slain her victims, mingled her wine, and set forth her table. She hath sent her maids to invite to the tower, and to the walls of the city: whosoever is a little one, let him come to me. And to the unwise she said: Come, eat my bread, and drink the wine which I have mingled for you.”

<sup>204</sup> Ronald E. Clements in Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 445.

<sup>205</sup> St. Thomas, *Aurora*, 101. Cf. John 10:9 (von Franz, *ibid.*, n. 2): “I am the door. By me, if any man enter in, he shall be saved; and he shall go in and out, and shall find pastures.”

<sup>206</sup> J. Martin C. Scott in Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 1161, 1187.

<sup>207</sup> St. Thomas, *Aurora*, 103. Cf. Matt. 7:24 (von Franz, *ibid.*, n. 11): “(He) shall be likened to a wise man that built his house upon a rock.”

<sup>208</sup> Aquinas, *S.T.*, I, Q. 43, A. 7. Cf. 1 Cor. 10:4: “And they drank of the spiritual rock that followed them; and the rock was Christ.”

<sup>209</sup> St. Thomas, *Aurora*, 105. Cf. John 1:29: “John saw Jesus coming to him; and he saith: Behold the Lamb of God.”

<sup>210</sup> J. Martin C. Scott in Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 1187.

<sup>211</sup> St. Thomas, *Aurora*, 101, 103. Cf. Apoc. 3:20 (von Franz, *ibid.*, n. 7): “Behold, I stand at the gate and knock. If any man shall hear my voice and open to me the door, I will come in to him and will sup with him: and he with me.”

<sup>212</sup> St. Thomas, *Aurora*, 103. Cf. Psalm 92:5 (von Franz, *ibid.*, n. 10): “Thy testimonies are become exceedingly credible: holiness becometh thy house, O Lord, unto length of days.”



According to Aquinas, “meditation would seem to be the process of reason from certain principles that lead to the contemplation of some truth,” by which contemplation “we shall see God face to face.”<sup>213</sup> The *Aurora* says that, for those that open the house, “face to face and eye to eye they shall look upon all the brightness of the sun and moon.”<sup>214</sup> According to Aquinas, “face to face” refers to a verse from St. Paul (1 Cor. 13:12) in which God is seen darkly in a mirror and then seen “face to face.” The symbols of the sun and moon are from alchemy: for example, Senior’s “Letter from the Sun to the Waxing Moon”<sup>215</sup> is a dialog between the opposites of the masculine sun (which has qualities warm and dry) and the feminine moon (cold and moist). We will see from the seventh parable also that Wisdom says she has the qualities of both sun and moon, so that according to the *Aurora*, God is conceived as a pair of opposites which are given as the sun and the moon from alchemy. We have also seen that God proceeds as a dual conception of Son and Holy Spirit that are distinguished by their opposite relations and are participated by spirit and soul,<sup>216</sup> so that in the *Aurora* the alchemical duality corresponds to the dual procession of the Trinity. So, to enter the house of Wisdom by the Door is to perfect understanding (*intellectum*) of Wisdom by *scientia*, and those that enter will see Wisdom (i.e., God) as a pair of opposites.

Hence, procession of the Son to the intellect provides rational knowledge which allows a man to enter the house of Wisdom and see the dual concepts of God, and we have seen this from different perspectives in previous chapters. In the first parable, the Son brings the gifts of the Holy Spirit that will perfect the intellect so the man may follow the law of God and explain God, and thereby obtain a relationship with God. In the third parable, the gifts of the Holy Spirit perfect the virtues of the intellect, and the man is cleansed of original sin. In the fourth parable, the Holy Spirit purifies body and soul with fire which is the intellectual principle, and the soul is subsequently delivered from the ‘lower hell’. And in chapter one, fire is from the stone, possession of which is analogous to the science that Wisdom brings, and to meditate on her “is a most natural and subtle understanding, which bringeth her to perfection.”<sup>217</sup> There is, therefore, a consistent theme in the *Aurora* of guidance by the Holy Spirit to perfect the mind by directing reasoning from worldly aspects to the law of the Son.

---

<sup>213</sup> Aquinas, *S.T.*, II-II, Q. 180, A. 3-4.

<sup>214</sup> St. Thomas, *Aurora*, 105.

<sup>215</sup> In von Franz, *Alchemy*, 111. Other examples of the sun and the moon as alchemical opposites are given in the *Turba Philosophorum* (Waite, 168), and in the *Rosarium Philosophorum* in which a series of illustrations repeatedly associate the sun and moon with the male and the female respectively.

<sup>216</sup> Aquinas, *S.T.*, I, Q. 36, A. 2.

<sup>217</sup> St. Thomas, *Aurora*, 39. Cf. Aquinas, *S.T.*, II-II, Q. 82, A. 3: “It is written (Psalm 38:4): ‘In my meditation a fire shall flame out.’ But spiritual fire causes devotion. Therefore meditation is the cause of devotion.”

The *Aurora* then states that the house of Wisdom has fourteen cornerstones which contain “the principle virtues of the whole foundation.”<sup>218</sup> That is, that which accommodates Wisdom is based on fourteen fundamentals of moral behaviour. Wisdom is contained by the man himself, so it is “the man that shall find this science and into whom this prudence of Saturn floweth.”<sup>219</sup> That is, the fourteen cornerstones augment the concept of Wisdom leading to Prudence in the introductory chapters. The remainder of the parable describes these cornerstones which include the three theological virtues (faith, hope and charity), one of the intellectual virtues (understanding), one of the cardinal virtues (temperance), and others such as health, humility, patience, etc. At the end of the parable it is said that the house “which wisdom founded on fourteen cornerstones ... can be opened by four keys, which are the four elements.”<sup>220</sup> That is, the four-stage redemption cycle identified in the previous parable enables access to Wisdom, and Wisdom leads to Prudence and the fundamentals of moral behaviour. Hence, the cornerstones are related to redemption; and three of the cornerstones that help to explain the redemption process are considered next.

The seventh cornerstone duplicates and thereby reinforces information given in the previous parable regarding the four elements: “Faith is to understand [*intellegere*] what thou seest not... Two things are seen, namely water and earth, but two are not seen, namely air and fire.”<sup>221</sup> Similarly, the sixth gift of the Holy Spirit in the fourth parable is to “make the hidden manifest”;<sup>222</sup> that is, to see the colours of white (silver) and red (gold) which correspond to air and fire respectively. Additionally, the white metal or silver is the metal of the moon, and the red metal or gold is the metal of the sun; and to enter the house of Wisdom is to see the moon and the sun. Hence, both the fourth and fifth parables say that air and fire, or the white and red metals, or the moon and the sun, are hidden and are to be made known to the mind. Air and fire are the second and third steps of the redemption cycle, which the present parable says may be obtained by faith, so “faith saveth a man.”<sup>223</sup>

The twelfth cornerstone is temperance which keeps the body and soul in health by mixing the elements in equal proportion “such that the warm is tempered with the cold, the dry

---

<sup>218</sup> St. Thomas, *Aurora*, 107.

<sup>219</sup> St. Thomas, *Aurora*, 37, 39.

<sup>220</sup> St. Thomas, *Aurora*, 119.

<sup>221</sup> St. Thomas, *Aurora*, 111, 113. Cf. Aquinas, *S.T.*, I-II, Q. 62, A. 3: “faith is of things unseen, and hope of things not possessed.” Cf. *Turba Philosophorum* (von Franz in St. Thomas, *Aurora*, 113, n. 48): “In these (elements) is a secret concealed, in that two of them are tangible and display an appearance to the eye, of which the operation and virtue are known, namely earth and water, but the other two elements are neither to be seen nor touched.”

<sup>222</sup> St. Thomas, *Aurora*, 95.

<sup>223</sup> St. Thomas, *Aurora*, 111.

with the humid.” We will see in the seventh parable that Wisdom unites these opposites, and that uniting the opposites is an aspect of the spiritual marriage.

The thirteenth cornerstone “is spiritual discipline or understanding, of which the Apostle: The letter killeth, but the spirit quickeneth.”<sup>224</sup> Aquinas identified that “the letter” in this paraphrase from Second Corinthians refers to the written law of the Old Testament “which only gives knowledge of sin,” hence sin increases because it is forbidden, and this is the reason for death.<sup>225</sup> And “the spirit quickeneth,” according to Aquinas, because the Spirit of life or the Holy Spirit impresses divine law on the heart.<sup>226</sup> The *Aurora* continues from Ephesians, “Be renewed in the spirit of your mind and put on the new man,”<sup>227</sup> that is, a subtle understanding.”<sup>228</sup> According to Aquinas after Paul, “the cause of renewal is the Holy Spirit who dwells in our rational spirit: ‘God hath sent the Spirit of his Son into your hearts’.”<sup>229</sup> The rational spirit is the mind (*mens*) or the intellective part of the rational soul which comprises the intellect and the will. Acquisition of the intellective part, or eating of the tree of knowledge, is the cause of original sin, so that Adam became “the primary source of oldness.” To “put on the new man” means to be “renewed in soul,” and “the primary source of newness is Christ.”<sup>230</sup> Therefore, “be renewed in the spirit of your mind and put on the new man” means renewal of the mind to the image of God; that is, attainment of a “subtle understanding (*intellectum*)” which means “a procession of the word in the intellect (*intellectum*), and a procession of the love in the will (*voluntatem*).”<sup>231</sup> Hence, by the Son the rational soul participates original justice and is thereby free of original sin. Similarly, we have seen from the third parable that original sin is cleansed with “the spirit of wisdom and understanding (*intellectus*),” which according to Aquinas are habits of the intellect.<sup>232</sup> Therefore following Aquinas, Adam is the source of the rational mind of the old man who relies on written law; and by participation Christ is the

---

<sup>224</sup> Cf. II Cor. 3:6 (von Franz in St. Thomas, *Aurora*, 117, n. 69): “Who also hath made us fit ministers of the new testament, not in the letter but in the spirit. For the letter killeth; but the spirit quickeneth.”

<sup>225</sup> Aquinas, *Commentary on Second Corinthians*, 29-31. There, Aquinas refers to Romans 3:20: “For through the Law comes knowledge of sin.”

<sup>226</sup> Aquinas, *Commentary on Second Corinthians*, 29-31. There, Aquinas further refers to John 6:63: “It is the Spirit that gives life,” and Romans 8:2: “The law of the Spirit of life.”

<sup>227</sup> Cf. Eph. 4:23-24 (von Franz in St. Thomas, *Aurora*, 117, n. 70): “And be renewed in the spirit of your mind. And put on the new man, who according to God is created in justice and holiness of truth.”

<sup>228</sup> St. Thomas, *Aurora*, 117.

<sup>229</sup> Aquinas, *Commentary on Ephesians*, 181. There, Aquinas also refers to I Cor. 3:16: “Know that you are the temple of God and that the Spirit of God dwelleth in you?” Both Paul and Aquinas associated the concept of ‘heart’ with that of mind. It is shown in section 4.5 that the concept of ‘heart’ in the *Aurora* and the writings of Aquinas is similar to the concept of the unconscious in the writings of Jung.

<sup>230</sup> Aquinas, *Commentary on Ephesians*, 181-82.

<sup>231</sup> Aquinas, *S.T.*, I, Q. 93, A. 6.

<sup>232</sup> Aquinas, *S.T.*, I, Q. 14, A. 1; II-II, Q. 49, A. 2.

source of renovation of the new man. We will see that this trope is repeated in the sixth parable.

In summary, feminine Wisdom invites men to enter her house and see God “face to face.” To enter the house a man must transition from written law to divine knowledge that is brought by the Son and impressed on the heart by the Holy Spirit. The body and soul are kept in health by combining the opposites, warm and cold, and dry and humid. Wisdom says that she will unite with any man that enters the house. Entering the house means to understand the two hidden elements fire and air, and thereby to see the opposite aspects of God denoted by sun and moon. This increased participation of the Son and the Holy Spirit by the spirit and soul of the man constitutes a renewal of the human soul, which is referred to as “put on the new man” (Eph. 4:23-24). Renewal of the human soul results in moral behaviour.

## Chapter 11, the *Sixth Parable* “Of Heaven and Earth and the Arrangement of the Elements.”

This parable describes how the four elements of the human body are from ‘the earth’, and how they develop to become the heavenly principles water, air and fire. The *Aurora* says that “here also is the earth represented as the principle of the elements,”<sup>233</sup> which means that the earth is the source of the four elements. The human body consists of the four elements of the earth; but, “the heavens stand for the three higher principles,”<sup>234</sup> which the *Aurora* then identifies: “earth is the principle and mother of the other elements, as the Prophet beareth witness: In the beginning, O Lord, thou didst found the earth, and the heavens are the works of thy hands,”<sup>235</sup> that is, water, air, and fire.”<sup>236</sup> Here, ‘the earth’ refers to the world or its soil in which is contained all four elements, and ‘earth’ is one of the elements in which is contained the other three elements.<sup>237</sup> We have seen from the fourth parable that these three elements are the principles of lower soul, higher soul and spirit which become heavenly by being baptized by the Holy Spirit.

Hence, the elements of the human soul that are to become spiritual are the elements of the body and the principles of the human soul at the initial state of original sin. The second parable says that the state of original sin is death and that redemption leads to life, or in other words “take away his soul and give him back his soul, for the corruption of one is the generation of another.”<sup>238</sup> Similarly, this parable says the human soul leaves the body at the beginning of the process, “for from the earth are the elements separated by dying...” And, when the human soul is regenerated it is returned to the body: “...and to it do they return by quickening, for what a thing is composed of, into that must it be resolved,”<sup>239</sup> as

---

<sup>233</sup> St. Thomas, *Aurora*, 121.

<sup>234</sup> St. Thomas, *Aurora*, 121.

<sup>235</sup> Cf. Psalm 101: 26-27 (von Franz in St. Thomas, *Aurora*, 121, n. 2): “In the beginning, O Lord, thou foundest the earth: and the heavens are the works of thy hands.”

<sup>236</sup> St. Thomas, *Aurora*, 121.

<sup>237</sup> The concept of the other three elements being contained in one substance such as earth is given in other alchemical texts. For example: John A. Mehung, “A Demonstration of Nature” (16<sup>th</sup> c.) in Waite, *The Hermetic Museum*, 136: “Only one substance is required, which contains within itself air, water, and fire...”; and “The Twelve Keys of Basilus Valentinus” (16<sup>th</sup> c.) in Waite, *The Hermetic Museum*, 340: “For you should know that every element contains the three others.”

<sup>238</sup> St. Thomas, *Aurora*, 71.

<sup>239</sup> Cf. Morienus Romanus, (“De Transmutatione Metallorum” (von Franz in St. Thomas, *Aurora*, 121, n. 3): “Hermes also saith: Earth is the mother of the elements; from the earth they come and to earth they return.” Cf. also “Pretiosa Margarita Novella” (von Franz, *ibid.*): “Hermes: The earth is an element, and of the earth are all things made, and into earth are they converted. Moses: The earth is the mother of the elements, all things came forth from earth and are turned again to earth. So doth Morienus say: But this earth is a body and a ferment...”

the holy word testifieth: Man is ashes and to ashes shall he return.”<sup>240</sup> That is, the human soul is the form of the body and includes the principles earth, water, air and fire. The human soul is separated from the body at the beginning of the redemption process; the principles of water, air and fire are regenerated; and the human soul is returned to the body (i.e., ‘the ashes’).

The *Aurora* then gives an alchemical process for regenerating the soul that is similar to the baptism in water, blood and fire by the Holy Spirit given in the fourth parable. The process assumes that the initial state has already been achieved, so that the body has been reduced to ashes by fire and is dead. The process is based on water as the principle of life: the water is evaporated to give air, which then condenses and is returned to the body.

At the stage of water, water is combined with the body which is said to be the earth: “Such ashes did the philosophers ordain to be mixed with the permanent water, which is the ferment (*fermentum*) of gold, and their gold is the body, that is the earth.”<sup>241</sup> The concept of the ‘permanent water’ is common to other alchemical texts around the time of the *Aurora*; for example, in the *Turba Philosophorum* the ‘permanent water’ is the basic principle of life “out of which our precious stone is generated.”<sup>242</sup> The Latin word *fermentum* has the same meaning as the Arabic word *elixir*,<sup>243</sup> and the elixir, or stone, is an agent of transformation from sin to redemption.<sup>244</sup> So here, the ‘permanent water’ is the transforming agent (stone, elixir or ferment) of the body (the philosopher’s gold);<sup>245</sup> so in humans at least, the principle of life is not only the form of the body, but also an agent which brings the heavenly forms from the body.<sup>246</sup> This is similar to the fourth parable in which the Holy Spirit is water, which as exemplar cause is the form of the body and as final cause raises the soul in the body. The *Aurora* then says that conversely, the body “coagulateth the water,”<sup>247</sup> that is, it fixes the soul into a material state. Hence, the body

---

<sup>240</sup> St. Thomas, *Aurora*, 121. Cf. Gen. 3:19 (von Franz, *ibid.*, n. 4): “Dust thou art, and into dust shalt thou return.” Eccles. 17:31: “... and all men are earth and ashes.” Job 34:15: “All flesh shall perish together; and man shall return into ashes.”

<sup>241</sup> St. Thomas, *Aurora*, 121.

<sup>242</sup> Waite, *Turba Philosophorum*, 61. Also, *ibid.*, 69: “Howsoever, I teach posterity that this despised stone is a permanent water, and know, all ye seekers after Wisdom, that permanent water is water of mundane life.”

<sup>243</sup> Partington, “Albertus Magnus on Alchemy,” 19.

<sup>244</sup> Holmyard, *Alchemy*, 16.

<sup>245</sup> Cf. ibn Umail (Senior), *Kitab Hall ar-Rumuz*, 31: “And they named the magnesia, which is their stone, with the names of the divine water...”

<sup>246</sup> Cf. Waite, *Turba Philosophorum*, 65: “The force thereof is a spiritual blood, whence the Philosophers have called it Permanent Water, for, having pounded it with the body, as the Masters before me have explained to you, by the will of God it turns that body into spirit.”

<sup>247</sup> St. Thomas, *Aurora*, 121.

and soul are distinct but mutually dependent: the soul is the form of the matter of the body, and the body is the potential for the soul to be actual.<sup>248</sup>

At the stage of air the body is warmed that “living rains might ascend (*ascenderet*) from it.”<sup>249</sup> The water of life or human soul evaporates from the body as vaporized ‘permanent water’ or “divine water,<sup>250</sup> which is fire.”<sup>251</sup> It is ‘divine water’ or fire because it has been removed from the earthly body and only the heavenly elements remain.<sup>252</sup> We have seen from the fourth parable that the heavenly elements are the principles of the spirit and the soul, which according to ibn Umail (i.e., Senior) come out of the body with the ‘divine water’.<sup>253</sup> Hence, the spirit and soul, or the three heavenly elements are raised in the body.

At the stage of fire the ‘permanent water’ condenses and returns to the body as a more perfect form.<sup>254</sup> Here, this last stage is given at the end of a summary of the process: “when the heat of the fire reacheth the earth itself, the earth is dissolved and becometh a boiling, that is an evaporated water, and afterwards returneth to its own earthly form.”<sup>255</sup> Similarly, we have seen from the fourth parable that baptism in fire gives form to the soul and completes the soul. The alchemical process given here is similar to the four-stage redemption cycle identified in the fourth parable, because in both, the soul is raised in the body, the soul is then made more perfect, and the soul is returned to the body. Hence, the perfection of the soul is a cycle, like the evaporation of water from the earth to clouds which rain on the earth to nourish life. So, the *Aurora* concludes, “therefore by water is the earth moved and the heavens are poured out upon it.”<sup>256</sup>

---

<sup>248</sup> So Aquinas in Aristotle, *De Anima*, 193-4; Aquinas, *S.T.*, I-II, Q. 85, A. 6. Cf. *Turba Philosophorum* (Waite, 65): “For these, being mixed together and reduced to one, transform each other; the body incorporates the spirit, and the spirit incorporates the body into tinged spirit, like blood.”

<sup>249</sup> St. Thomas, *Aurora*, 123. Cf. Senior, *De Chemia* (von Franz, *ibid.*, n. 7): “And from the ash there goeth up a living and quickening rain, which cometh down from heaven.”

<sup>250</sup> Ibn Umail, *Kitab Hall ar-Rumuz*, 27: “The vapours are in reality the spiritual water of the sages.”

<sup>251</sup> St. Thomas, *Aurora*, 123. Cf. Senior, *De Chemia*, 18: “... divine water, which is the soul, and which they call the king, which is the spirit, and rising from the earth, and ascending towards heaven.”

<sup>252</sup> See Senior, *De Chemia* (von Franz, *ibid.*, 278, n. 6): There, Senior says that the divine water is “one, in which are three, namely, water, air and fire.”

<sup>253</sup> Ibn Umail, *Kitab Hall ar-Rumuz*, 27: “the soul and the spirit, which are in the body, with the soul and the spirit coming out in the divine water from the first body.”

<sup>254</sup> Cf. Senior, *De Chemia* (von Franz in St. Thomas, *Aurora*, 87, n. 25): “And this it is, which bringeth it (the soul) back to its body, which it shall quicken after death through this life. Thereafter death shall be no more, for life is infused into it, as the spirit into the body.”

<sup>255</sup> St. Thomas, *Aurora*, 123. Cf. *Consilium Coniugii* (von Franz, *ibid.*, n. 10): “... when the heat of the fire reacheth it [the congealed water], it is loosened and becometh running water. But when it hath been prepared, it returneth to its previous form, and is congealed.”

<sup>256</sup> St. Thomas, *Aurora*, 124-5. Cf. Psalm 67:9 (von Franz, *ibid.*, n. 11): “The earth was moved, and the heavens dropped at the presence of the God of Sina, at the presence of the God of Israel.”

The process began with the soul in the body, that is, “the deep is its clothing, above it shall stand water, air, fire,”<sup>257</sup> which means that the body is the foundation of the heavens. We have seen from the first parable that the seven gifts of the Holy Spirit are represented by seven stars or planets, and here “in the centre of the earth the seven planets took root, and left their virtues there.”<sup>258</sup> Hence, the seven planets or gifts establish themselves in the body in order to perfect the soul as described in the fourth parable. Furthermore the earth has within it the cause of life, because “in the earth is water germinating divers kinds of colours and fruits and producing bread and wine that cheereth the heart of man, and also bringing forth grass for cattle and herb for the service of men.”<sup>259</sup> Hence, soul in the body is a general principle of life, and additionally the soul is the cause of spiritual development which happens with the rising dawn. The fourth strophe of Psalm 130 (19-23) is about “the rhythm of life,”<sup>260</sup> and the *Aurora* paraphrases three of these verses to indicate the *aurora consurgens* (rising dawn): “This earth, I say, made the moon in its season,<sup>261</sup> then the sun arose,<sup>262</sup> very early in the morning the first day of the week,<sup>263</sup> after the darkness, which thou hast appointed before sunrise, and it is night.”<sup>264</sup> Here, the moon refers to feminine Wisdom in the Holy Spirit, and at Mark 16:9 it is Christ that rose “very early in the morning the first day of the week.” So here is indicated a cycle, originating in the earth, which starts with the darkness of night and the pale light of the moon, and at dawn the Son or sun of justice arises to enlighten the soul with divine law.

We have seen that the soul is made more perfect by removal from the body, purifying, and returning to the body. The *Aurora* then gives an analogous process from St. Paul’s first letter to the Corinthians: “Where thy sin abounded, there now grace doth more abound.”<sup>265</sup>

---

<sup>257</sup> St. Thomas, *Aurora*, 125. Cf. Psalm 103:5-6 (von Franz, *ibid.*, n. 15): “Who hast founded the earth upon its own bases: it shall not be moved for ever and ever. The deep like a garment is its clothing: above the mountains shall the waters stand.”

<sup>258</sup> St. Thomas, *Aurora*, 125.

<sup>259</sup> St. Thomas, *Aurora*, 125. Cf. Psalm 103: 12-14 (von Franz, *ibid.*, n. 16): “Over them the birds of the air shall dwell: from the midst of the rocks they shall give forth their voices. Thou waterest the hills from the upper rooms: the earth shall be filled with the fruit of thy works. Bringing forth grass for cattle, and herb for the service of men. That thou mayst bring bread out of the earth: and that wine may cheer the heart of man.”

<sup>260</sup> Willem S. Prinsloo in Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 415.

<sup>261</sup> St. Thomas, *Aurora*, 125. Cf. Psalm 103: 19 (von Franz, *ibid.*, n. 17): “He hath made the moon for seasons: the sun knoweth his going down.”

<sup>262</sup> St. Thomas, *Aurora*, 125. Cf. Psalm 103: 22 (von Franz, *ibid.*, n. 18): “The sun ariseth, and they are gathered together: and they shall lie down in their dens.”

<sup>263</sup> Cf. Mark 16:9: “But he, rising early the first day of the week, appeared first to Mary Magdalen out of whom he had cast seven devils.”

<sup>264</sup> St. Thomas, *Aurora*, 125, 7. Cf. Psalm 103: 20 (von Franz, *ibid.*, n. 20): “Thou hast appointed darkness, and it is night: in it shall all the beasts of the woods go about...”

<sup>265</sup> St. Thomas, *Aurora*, 129. Cf. Romans 5:20 (von Franz, *ibid.*, n. 31): “And where sin abounded, grace did more abound.”



For as in Adam all die, so also in Christ all men shall be made alive.”<sup>266</sup> According to Aquinas, this passage means that Adam introduced original sin to the soul which is renewed by Christ.<sup>267</sup> The *Aurora* then follows this verse from First Corinthians with the preceding verse: “by a man indeed came death, and by Jesus himself the resurrection of the dead.”<sup>268</sup> According to Aquinas, this means that “God willed to reintegrate human nature,” which had been corrupted by Adam, and that reintegration by Christ is necessary for future resurrection.<sup>269</sup> Hence, the *Aurora* says that redemption leads to future resurrection.

The *Aurora* next says that “the first Adam and his sons [i.e., man] took their beginning from the corruptible elements,” which constitute the human body and soul; “but the second Adam [i.e., Christ], who is called the philosophic man, from pure elements entered into eternity.”<sup>270</sup> This means that a person is born with a mortal soul, but that a person may attain a regenerated, immortal intellectual soul that participates the Son and is incorruptible.<sup>271</sup> According to the *Aurora*, “Therefore what is composed of simple and pure essence, remaineth for ever. As Senior saith: There is One thing that never dieth, for it continueth by perpetual increase,”<sup>272</sup> when the body shall be glorified in the final resurrection of the dead, wherefore the Creed beareth witness to the resurrection of the flesh and eternal life after death.”<sup>273</sup> That is, by a repeated cycle of regeneration, the human soul becomes spiritual. Then, according to Aquinas, after death the body decays and only the immaterial intellectual part (i.e., intellect and will) remains in the soul.<sup>274</sup> At some future time, there will be a general resurrection when the body is reunited with the soul and a person will have a spiritual soul and body.<sup>275</sup>

Lastly, the *Aurora* repeats the four-stage cycle given in the fourth parable which elevates the soul from the earthly man to “the heavenly Adam”: “When thou hast water from earth,

<sup>266</sup> St. Thomas, *Aurora*, 129. Cf. I Cor. 15:22 (von Franz, *ibid.*, n. 32): “And as in Adam all die, so also in Christ all shall be made alive.”

<sup>267</sup> Aquinas, *Commentary on Ephesians*, 182.

<sup>268</sup> St. Thomas, *Aurora*, 129. Cf. I Cor. 15:21 (von Franz, *ibid.*, n. 33): “For by a man came death; and by a man the resurrection of the dead.”

<sup>269</sup> Aquinas, *Commentary on First Corinthians*, 199. Modern scholarship also understands these verses to mean a future eschatological resurrection (Stephen C. Barton in Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 1348).

<sup>270</sup> St. Thomas, *Aurora*, 129.

<sup>271</sup> Aquinas, *S.T.*, I, Q. 75, A. 6.

<sup>272</sup> St. Thomas, *Aurora*, 129. Cf. Senior, *De Chemia* (von Franz, *ibid.*, n. 35): “Moreover there is one thing which dieth not, so long as the world endureth, and it bringeth to life all that is dead.”

<sup>273</sup> St. Thomas, *Aurora*, 129. Cf. Apostles’ Creed (von Franz, *ibid.*, n. 36): “And I expect the resurrection of the dead, and the life of the world to come. Amen.”

<sup>274</sup> Aquinas, *S.T.*, I, Q. 77, A. 8.

<sup>275</sup> Aquinas, *S.T.*, I, Q. 98, A. 2, Reply 1; I-II, Q. 67, A. 1, Reply 3.

air from water, fire from air, earth from fire, then shalt thou fully possess our art.”<sup>276</sup> This saying was understood at the time of Aquinas to represent a cycle of generation and corruption.<sup>277</sup> According to Aquinas, each element is “more perfect” than the previous one,<sup>278</sup> which means that the soul rises in the body as it attains each of the subsequent principles: first earth which is comprised of the corruptible elements of Adam, then water or soul as the principle of life, followed by air or higher soul, and finally fire or intellect as the most perfect and immaterial form of the heavenly Adam or Christ.<sup>279</sup> Just as in the fourth parable the trimesters of gestation of the foetus are nourished by water, air and fire, so here the soul develops by the principles of water, air and fire. Hence conception, gestation and birth is the first period of the development of the soul that continues to develop by the same cycle after birth.

In summary, ‘the earth’ and hence the body and soul of the man comprises the four elements: earth is the principle of the body and the other elements water, air and fire are elements of the soul and spirit. The elements both constitute the man and are the principle of his development. Development is given as a four-stage cycle: water from earth, air from water, fire from air, and earth from fire. This cycle is demonstrated by an alchemical operation which begins with the body and soul in a state of original sin. Then, water or soul is mixed with the body, the body is warmed with fire or spirit so the soul or water is evaporated from the body as air, the water then condenses and returns to the body. This alchemical operation is compared with the concept of redemption after Paul. The initial state of the man is earthly death in Adam, the old soul (Adam) is regenerated to a new soul (Christ), and the final state is a spiritual life in Christ.

---

<sup>276</sup> St. Thomas, *Aurora*, 131. Cf. Pseudo-Aristotle, *Secreta Secretorum* (von Franz, ibid., n. 39): “Thus when you have water from air and air from fire and fire from earth, then you have the fullness of the art.” Cf. *Rosarium Philosophorum*: “Of these four elements saith Aristotle in his book of the Regimen of the Principles: When you have water from air, and air from fire, and fire from earth, then you have the whole art of philosophy.”

<sup>277</sup> Aquinas, *S.T.*, III S, Q. 79, A. 2, Reply 1.

<sup>278</sup> Aquinas, *S.T.*, I, Q. 50, A. 4, Reply 2; Q. 74, A. 1, Obj. 2.

<sup>279</sup> Aquinas, *S.T.*, I, Q. 76, A. 1: “...the vegetative soul excels the form of the metal, and the sensitive soul excels the vegetative. Now the human soul is the highest and noblest of forms. ... This power is called the intellect.”

## Chapter 12, the *Seventh Parable* “Of the Confabulation of the Lover with the Beloved.”

This parable comprises discourse by female and male lovers. The discourse is drawn from the Cantic of Canticles which provides around one third of the paraphrases that are in the parable which has almost 90% of the Canticles paraphrases that are in the *Aurora*. The Canticles was compiled perhaps 400-450 B.C. from a collection of poems, and expresses passionate, romantic love between female and male lovers. According to Aquinas, the Bible has two sorts of meanings: the historical or literal, and the allegorical or spiritual, “which is based on the literal, and presupposes it.”<sup>280</sup> This is so in the Canticles where the couple is depicted in the poem as idealized shepherd folk who are also given metaphorical meanings.<sup>281</sup> We have seen that the second parable is also of a female lover drawn from the Canticles. There, Wisdom proceeds as the feminine soul who enters into a spiritual marriage with Christ, and the result of their union is a new soul to replace the old one. Here, the discourse is in four speeches, alternately female, male, female, male. They represent both feminine Wisdom participated by the soul and the man of the *Aurora*, as well as the man and a woman.

The parable opens with the female speaker using a paraphrase from the Canticles: “Be turned to me with all your heart”<sup>282</sup> and do not cast me aside because I am black and swarthy, because the sun hath changed my colour...”<sup>283</sup> We have seen from the first parable that the man says that his soul has been ‘blackened’ or corrupted because incidental aspects of the world signified by ‘the waters’ have entered his soul. These ‘accidents’ deform his soul with evil which has clouded his perception of the image of God in the soul which comprises the duality of the Son and the Holy Spirit from the writings of Aquinas, or similarly the sun and the moon from the fifth parable.<sup>284</sup> In the present parable the soul is speaking rather than the man, so she says that “the waters have covered my face,”<sup>285</sup> which again means that the man cannot perceive the God-image in the soul. Because the wisdom of God is necessary to understand the world, in the first parable it seems to the man that the world is evil, so he says that “a great cloud ... had absorbed the

---

<sup>280</sup> Aquinas, *S.T.*, I, Q. 1, A. 10.

<sup>281</sup> James M. Reese in Metzger and Coogan, *Oxford Companion to the Bible*, 709.

<sup>282</sup> St. Thomas, *Aurora*, 133. Cf. Joel 2:12 (von Franz, *ibid.*, n. 1): “Now therefore saith the Lord: Be converted to me with all your heart, in fasting and in weeping and in mourning.”

<sup>283</sup> St. Thomas, *Aurora*, 133. Cf. Cant. 1:4-5 (von Franz, *ibid.*, n. 2): “I am black but beautiful, O ye daughters of Jerusalem, as the tents of Cedar, as the curtains of Solomon. Do not consider me that I am brown, because the sun hath altered my colour: the sons of my mother hath fought against me.”

<sup>284</sup> St. Thomas, *Aurora*, 105.

<sup>285</sup> St. Thomas, *Aurora*, 133.

earth and covered my soul.”<sup>286</sup> Similarly in the present parable, the soul says that “the earth hath been polluted and defiled in my works; for there was darkness over it.”<sup>287</sup> This again means that the man’s perception of the world was darkened by a privation of divine light, due to the separation of his ‘I’ from Wisdom and the ‘murkiness’ that is between them.

The speaker does not state that she is soul, but instead says that “my substance is not disclosed. Wherefore out of the depths have I cried, and from the abyss of the earth with my voice to all you that pass by the way.”<sup>288</sup> Here, she says that she calls to all from the depths of the earth and she repeated the invitation of Wisdom in the fifth parable who stood at the door of her house and called for men to enter. She is communicating to all men, so that initially she is the feminine aspect of the soul of men rather than the soul of a particular man. Additionally, she says she is out of the depths and from the abyss of the earth, so that she is also the exemplar form of the earth, in particular the form of the man and the woman in the parable. She continues, “Attend and see me, if any shall find one like unto me,”<sup>289</sup> I will give unto his hand the morning star.”<sup>290</sup> This means that the man is to find one like Wisdom as the feminine soul. Wisdom is a personification of the ideas or types; so Wisdom proceeding and differentiated as feminine personifies the female type. Hence, “one like unto me” means an object that is like the female type or idea, namely the exemplar form that is a woman. We have seen that Aquinas identified the relationship of idea and object using the example of a stone: “our intellect, by participating the idea of a stone, is made to understand a stone.”<sup>291</sup> Hence, by participating the idea of feminine Wisdom, a man is able to understand, identify and thereby find a woman. Consequently, Wisdom will give the man the morning star, and in the Apocalypse,<sup>292</sup> being like Christ is acknowledged by receiving the morning star (i.e., Venus), which is a symbol of Christ.<sup>293</sup> Hence, Wisdom will assign the man to the role of Christ. Then, as given in the second parable, the female soul has union with the bridegroom who is Christ. The female’s first speech is, therefore, consistent with previous parables, except that here the speaker is the soul rather than the man. The female finishes by saying she wants a particular partner,

---

<sup>286</sup> St. Thomas, *Aurora*, 57.

<sup>287</sup> St. Thomas, *Aurora*, 133.

<sup>288</sup> St. Thomas, *Aurora*, 133. Cf. Psalm 129:1 (von Franz, *ibid.*, n. 7): “Out of the depths have I cried to thee, O Lord.”

<sup>289</sup> Cf. Lamentations 1:12 (von Franz, *ibid.*, n. 8): “O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow.”

<sup>290</sup> St. Thomas, *Aurora*, 133. Cf. Apoc. 2:28 (von Franz, *ibid.*, n. 9): “And I will give him the morning star.”

<sup>291</sup> Aquinas, *S.T.*, I, Q. 84, A. 4.

<sup>292</sup> Apoc. 2:28: “As I also have received from my Father. And I will give him the morning star.” 22:16: “I, Jesus, have sent my angel, to testify to you these things in the churches. I am the root and stock of David, the bright and morning star.”

<sup>293</sup> Loren T. Stuckenbruck in Dunn and Rogerson, *Eerdmans Commentary*, 1543.

“For behold in my bed by night I sought one to comfort me and I found none,<sup>294</sup> I called and there was none to answer me.”<sup>295</sup>

The male part responds; “Therefore will I arise and go into the city, seeking in the streets and broad ways<sup>296</sup> a chaste virgin to espouse,<sup>297</sup> comely in face, more comely in body, most comely in her garments,<sup>298</sup> that she may roll back the stone from the door of my sepulcher...”<sup>299</sup> This biblical reference is to the opening of the tomb in which Jesus of Nazareth had been placed prior to his resurrection. Here it means that the female will open the chamber of death which imprisons the man in the darkness of original sin. Similarly, at the *third* virtue of the fourth parable the soul “shall open the pores of the earthly parts” in order to receive the principle of the spirit (fire). Here the man expects the female to enable him to become a spiritual being like her when he continues,<sup>300</sup> “...and give me wings like a dove, and I will fly with her into heaven<sup>301</sup> and then say: I live for ever,<sup>302</sup> and will rest in her, for she stood on my right hand in gilded clothing, surrounded with variety. Hearken therefore O daughter and see and incline thine ear to my prayers, for I have desired thy beauty with all the desire of my heart.”<sup>303</sup> That is, the *Aurora* says that both figures will be winged beings like angels, and will fly to heaven. In Psalm 44 from which this last passage is taken, the pair are designated queen and king, where the king is “the Lord thy God.” In both the Psalm and the *Aurora*, the female is referred to as ‘daughter’. The male also said that he will “rest in her,” which refers to mutual indwelling because a little later he says, “For thou art she who shall enter through the ear, through my domain...” This refers to a medieval theory of the Annunciation where the angel Gabriel visited the Virgin Mary and told her she would bear a child. The Holy Spirit entered Mary as the ‘Word’ and

---

<sup>294</sup> Cf. Psalm 68:21 (von Franz in St. Thomas, *Aurora*, 133, n. 4): “And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.”

<sup>295</sup> St. Thomas, *Aurora*, 135.

<sup>296</sup> Cf. Cant. 3:1-2 (von Franz in St. Thomas, *Aurora*, 135, n. 11): “In my bed by night I sought him whom my soul loveth: I sought him and found him not. I will rise and go about the city. In the streets and the broad ways I will seek him whom my soul loveth. I sought him, and I found him not.”

<sup>297</sup> Cf. II Cor. 11:2 (von Franz in St. Thomas, *Aurora*, 135, n. 12): “I have espoused you to one husband, that I may present you as a chaste virgin to Christ.”

<sup>298</sup> Cf. Dominican Breviary (pre-1961), Feast of St. Agnes, Eighth Responsory at Mattins (von Franz in St. Thomas, *Aurora*, 135, n. 13): “Comely in face, yet more comely in faith, blessed art thou, O maiden.”

<sup>299</sup> St. Thomas, *Aurora*, 135. Cf. Mark 16:3 (von Franz, *ibid.*, n. 4): “And they said to one another: who shall roll us back the stone from the door of the sepulcher?”

<sup>300</sup> Von Franz, *Alchemy*, 267.

<sup>301</sup> Cf. Psalm 54:7 (von Franz in St. Thomas, *Aurora*, 135, n. 15): “And I said: Who will give me wings like a dove, and I will fly and be at rest?”

<sup>302</sup> Deuteronomy 32:40 (von Franz in St. Thomas, *Aurora*, 135, n. 16): “I will lift up my hand to heaven: and I will say: I live for ever...”

<sup>303</sup> St. Thomas, *Aurora*, 135. Cf. Psalm 44:10-12 (von Franz, *ibid.*, n. 17): “The queen stood on thy right hand, in gilded clothing surrounded with variety. Hearken, O daughter, and see, and incline thy ear. ... And the king shall greatly desire thy beauty: for he is the Lord thy God, and him they shall adore.”

Christ was conceived, hence conception by the ear.<sup>304</sup> That is, the male has acknowledged that the female is the one who will make him like Christ as she said she would. The man continues, "...and I shall be clothed with a purple garment from thee and from me..." Purple represents the product of the final stage of the alchemical process at which "all materials come together to unity."<sup>305</sup> We have seen in the first parable that the man shall wear purple when he is a son to God, and that all of the man's relations shall wear purple; here the man says that the purple garment is from the female and the male, and that he will put it on like the new man of the fifth parable. Whereas at the beginning of this speech the male refers to his sepulcher he now says, "... I will come forth as a bridegroom out of his bride-chamber."<sup>306</sup> That is, his chamber of death has become a chamber in which he will participate with the female in the conception of life. That which is produced from their union is represented by the purple garment that is from both of them. Jesus referred to himself as the bridegroom,<sup>307</sup> so that the metaphor of the bridegroom places the man in the role of Christ. This means that the man will come forth as the Son or the spirit and unite with Wisdom proceeding in the soul. At the *fourth* virtue of the fourth parable the Holy Spirit shines through the soul, which has been made red by the spirit, and thereby tinges the body red which removes the darkness from the body and makes it white. Similarly here, the male then says that Wisdom as the soul will liberate him from original sin: "for thou shalt ... clothe me with the garments of salvation ... and shalt adorn me with a crown of gold engraved with the sign of holiness and shalt clothe me with a robe of righteousness."<sup>308</sup> The crown of gold refers to the material at the third stage of the alchemical process, so again this means that the female will bring the spirit to the man. He finishes by asking the female to identify herself: "O queen of the heights, arise, make haste, my love, my spouse,<sup>309</sup> speak beloved to thy lover, who and of what kind and how great thou art..."<sup>310</sup>

<sup>304</sup> Von Franz, *Alchemy*, 268. See also von Franz in St. Thomas, *Aurora*, 370-1, & nn. 45, 47.

<sup>305</sup> A saying attributed to Maria Prophetissa in Hopkins, "A Modern Theory of Alchemy," 65.

<sup>306</sup> St. Thomas, *Aurora*, 137. Cf. Psalm 18:6 (von Franz, *ibid.*, n. 20): "He hath set his tabernacle in the sun: and he, as a bridegroom coming out of his bridechamber, hath rejoiced as a giant to run the way."

<sup>307</sup> E.g. Mark 2:19: "And Jesus saith to them: Can the children of the marriage fast, as long as the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom shall be taken from them; and then they shall fast in those days." So also Matthew 9:15 and Luke 5:34.

<sup>308</sup> St. Thomas, *Aurora*, 137. Here, 'righteousness' refers to God's saving activity in justification by faith. John Ziesler in Metzger and Coogan, *Oxford Companion to the Bible*, 655-6. See also Romans 3:21-6.

<sup>309</sup> Cf. Cant. 2:10 (von Franz in St. Thomas, *Aurora*, 137, n. 26): "Behold, my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one and come..."

<sup>310</sup> St. Thomas, *Aurora*, 137.

The female replies that she has had contact with the man: “Hear all ye nations, give ear all ye inhabitants of the world;<sup>311</sup> my beloved, who is ruddy, hath spoken to me...”<sup>312</sup> Here, she says that her beloved has a healthy red colour which acknowledges that she has tinged the body with the red of fire which is the principle of the spirit, so that the black has been removed and the male is prepared to accept the divine law. She continues, “...he hath sought and besought. I am the flower of the field and the lily of the valleys,<sup>313</sup> I am the mother of fair love and of fear and of knowledge and of holy hope.”<sup>314</sup> Here she places herself in a maternal role, and, as the mother of love, fear, knowledge, and holy hope, she is the originator of things that we have seen are from the Holy Spirit which is participated by the soul. That is, Wisdom is not only the exemplar form of the man and the woman, but also proceeds in the Holy Spirit and is differentiated as the feminine soul of the man. At the *fifth* virtue of the fourth parable the Holy Spirit removes the impurities from the soul which also occurs here. Whereas in her first speech she was of dark complexion, she is now purified, for “I am all fair and there is no spot in me,”<sup>315</sup> and “I am the most prudent virgin<sup>316</sup> coming forth as the Dawn, shining exceedingly, elect as the sun, fair as the moon,<sup>317</sup> besides what is hid within.”<sup>318</sup> The soul has reached the *sixth* virtue because she has been raised from the ‘accidents’ of the earth. Additionally, the speaker is now Wisdom proceeding in both the Son and the Holy Spirit because she has the attributes of both sun and moon that are the opposite aspects of God in the fifth parable, and like the dawn she transitions one to the other. This is because Wisdom is the essence of God that has the opposites plus the uniting principle; and only in creatures is she differentiated, for example, as the principle of the soul of the man. At the *seventh* virtue, she makes the earthly body spiritual when they become a royal pair, and here she says, “I am the crown wherewith my beloved is crowned in the day of his espousals and of his joy.”<sup>319</sup> She also

<sup>311</sup> Cf. Psalm 48:2 (von Franz in St. Thomas, *Aurora*, 139, n. 48): “Hear these things, all ye nations: give ear, all ye inhabitants of the world...”

<sup>312</sup> St. Thomas, *Aurora*, 139. Cf. Cant. 5:10 (von Franz, *ibid.*, n. 29): “My beloved is white and ruddy, chosen out of thousands.”

<sup>313</sup> Cf. Cant. 2:1 (von Franz in St. Thomas, *Aurora*, 139, n. 30): “I am the flower of the field, and the lily of the valleys. As the lily among thorns, so is my love among the daughters.”

<sup>314</sup> St. Thomas, *Aurora*, 139. Cf. Eccles. 24:24 (von Franz in St. Thomas, *Aurora*, 139, n. 31): “I am the mother of fair love, and of fear, and of knowledge, and of holy hope.”

<sup>315</sup> St. Thomas, *Aurora*, 139. Cf. Cant. 4:7 (von Franz, *ibid.*, n. 34): “Thou art fair, O my love, there is not a spot in thee.” Cf. Roman Missal, Gradual for the Immaculate Conception: “Thou art all fair, O Mary, and there is in thee no stain of original sin.”

<sup>316</sup> St. Thomas, *Aurora*, 139. Cf. Matt. 25: 1-13 (von Franz, *ibid.*, n. 39).

<sup>317</sup> Cf. Cant. 6:9 (von Franz in St. Thomas, *Aurora*, 139, n. 39): “Who is she that cometh fourth as the morning rising, fair as the moon, bright as the sun?”

<sup>318</sup> St. Thomas, *Aurora*, 139. Cf. Cant. 4:1 (von Franz, *ibid.*, n. 41): “Thy eyes are doves’ eyes, beside what is hid within.”

<sup>319</sup> St. Thomas, *Aurora*, 141. Cf. Cant. 3:11 (von Franz, *ibid.*, n. 43): “Go fourth, ye daughters of Sion, and see King Solomon in the diadem wherewith his mother crowned him in the day of his espousals, and in the day of the joy of his heart.”

says she is the key to the house of Wisdom of the fifth parable: “I am the sceptre of the house of Israel,<sup>320</sup> and the key of Jesse,<sup>321</sup> which openeth and no man shutteth, shutteth and no man openeth.”<sup>322</sup> Just as the Holy Spirit provides the function of reuniting a man with God in the fourth parable, so Wisdom also says, “I am the mediatrix of the elements, making one to agree with another; that which is warm I make cold, and the reverse; that which is dry I make moist, and the reverse; that which is hard I soften, and the reverse. I am the end and my beloved is the beginning.”<sup>323</sup> I am the whole work and all science (*scientia*) is hidden in me,<sup>324</sup> I am the law in the priest and the word in the prophet and counsel in the wise.<sup>325</sup> I will kill and I will make to live and there is none that can deliver out of my hand.”<sup>326</sup> Here, Wisdom is saying that she and her beloved are the opposite ends of God; that she is the principle which unites the opposites; and that she is the essence of God. While she is the entire undifferentiated God, she finishes by asserting that she is also one of the opposites, and that she unites with the other in love. “I stretch forth my mouth to my beloved and he presseth his to me;<sup>327</sup> he and I are one;<sup>328</sup> who shall separate us from love?”<sup>329</sup> None and no man, for our love is strong as death.”<sup>330</sup>

The male responds for the second time with the last speech: “O how comely is thy face,<sup>331</sup> thy breasts more beautiful than wine, my sister, my spouse.”<sup>332</sup> We have seen that chapter 1 says, “Say to Wisdom: Thou art my sister...” Hence, the male and the female are also

<sup>320</sup> Cf. Roman Breviary, Antiphon at Magnificat for December 20 (von Franz in St. Thomas, *Aurora*, 141, n. 46): “O key of David and sceptre of the house of Israel, who openest and no man shutteth, shuttest and no man openeth.”

<sup>321</sup> Von Franz in St. Thomas, *Aurora*, 141, n. 47: “Cf. Isaias 11:1: ‘And there shall come forth a rod out of the root of Jesse: and a flower shall rise up out of his root...’ Cf. Rom. 15:4-13. Cf. Senior, *De Chemia*: ‘The Sun is the key to every door...’”

<sup>322</sup> St. Thomas, *Aurora*, 141. Cf. Apoc. 3:7 (von Franz, *ibid.*, n. 48): “...he that hath the key of David, he that openeth and no man shutteth, shutteth and no man openeth...”

<sup>323</sup> Cf. Apoc. 1:8 (von Franz in St. Thomas, *Aurora*, 143, n. 55): “I am Alpha and Omega, the beginning and the end, saith Lord God...”

<sup>324</sup> Cf. Mercurius in Rhazis, *De Alum. et Salibus* (von Franz in St. Thomas, *Aurora*, 143, n. 56): “And I am the whole of that hidden thing and in me lieth hid the hidden wisdom.”

<sup>325</sup> Cf. Jer. 18:18 (von Franz in St. Thomas, *Aurora*, 143, n. 57): “...for the Law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet.”

<sup>326</sup> St. Thomas, *Aurora*, 143. Cf. Deut. 32:39 (von Franz, *ibid.*, n. 58): “See ye that I alone am, and there is no other God besides me; I will kill and I will make to live, I will strike and I will heal, and there is none that can deliver out of my hand...”

<sup>327</sup> Cf. Cant. 1:1 (von Franz in St. Thomas, *Aurora*, 145, n. 59): “Let him kiss me with the kiss of his mouth...”

<sup>328</sup> Cf. John 10:30 (von Franz in St. Thomas, *Aurora*, 145, n. 60): “I and the Father are one.”

<sup>329</sup> Cf. Romans 8:35-39 (von Franz in St. Thomas, *Aurora*, 145, n. 61): “Who then shall separate us from the love of Christ? ... I am sure that neither death, nor life, ... shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

<sup>330</sup> St. Thomas, *Aurora*, 145. Cf. Cant. 8:6 (von Franz, *ibid.*, n. 61): “... for love is strong as death, jealousy is hard as hell.”

<sup>331</sup> Cf. Cant. 4:1 (von Franz in St. Thomas, *Aurora*, 145, n. 65): “How beautiful art thou, my love, how beautiful art thou!”

<sup>332</sup> Cf. Cant. 7:4 (von Franz in St. Thomas, *Aurora*, 145, n. 67): “How beautiful are thy breasts, my sister, my spouse! thy breasts are more beautiful than wine...”



brother and sister.<sup>333</sup> Dawn comes, and with it the transition to spirituality: "...let us go up early to the vineyard, for the night is past and the day is at hand ..."<sup>334</sup> In his first speech the male had acknowledged that the female would assign him to the role of the Son, and we have seen from the fourth parable that this means that the man as the body is united with the spirit. The male proposes consummation and that they should live in the union of love, saying how good it is "for two to dwell together in unity."<sup>335</sup> The spirit and soul are now united, that is, Wisdom proceeding in the Holy Spirit is united with the Son. We have seen from the second parable that the result of this union is the conception of a new soul which we have seen from the sixth parable consists of the three heavenly elements which here the male refers to as "our sons." The new soul is represented by the purple garment which is "from thee and from me," and that represents the final product of the alchemical process; it is the stone that provides enlightenment in chapter 2. The *Aurora* then says, "For he had sowed his seed, that there might ripen thereof threefold fruit, which the author of the Three Words saith to be three precious words, wherein is hidden all the science (*scientia*), which is to be given to the pious, that is to the poor, from the first man even unto the last."<sup>336</sup> This means that the soul returns to the body, that is the man, so that there is now a new triad of Wisdom who proceeds in the Holy Spirit, the Son, and the new 'I' of the man in which is hidden the science of God.

In summary, the seventh parable, like the Canticles from which it is drawn, comprises discourse by female and male lovers. On the one hand the pair are corporeal people, and on the other they are spiritual beings portrayed as angels. As spirits, the female is Wisdom proceeding to the soul, and the male is the spirit and the man. Wisdom is a personification of the essence of God which is the types that are the exemplars of the world, and that also proceed in the Son and the Holy Spirit to the spirit and the soul of the man. Initially, Wisdom proceeding in the soul of the man is blackened by original sin due to interaction with the world. Wisdom seeks a man, the man responds, and they unite in love. Wisdom as the soul assigns the role of the Son to the 'I' of the man who participates the Son and becomes spiritual like her. Wisdom identifies that she is the essence of God and is therefore both of the opposites in all their roles, and also the uniting principle. She unites

---

<sup>333</sup> So ibn Umail (Senior), *Kitab Hall ar-Rumuz*, 85: "And his sister, who is the upper heavenly soul, cannot do anything without him..."

<sup>334</sup> St. Thomas, *Aurora*, 147. Cf. Romans 13:12 (von Franz, *ibid.*, n. 72): "The night is passed and the day is at hand. Let us therefore cast off the works of darkness and put on the armour of light."

<sup>335</sup> St. Thomas, *Aurora*, 147. Cf. Psalm 132:1 (von Franz, *ibid.*, n. 76): "Behold how good and how pleasant it is for brethren to dwell together in unity."

<sup>336</sup> St. Thomas, *Aurora*, 149. Cf. Calid, "Liber Trium Verborum" (von Franz, *ibid.*, n. 79): "And these are the three precious words, concealed and open, to be imparted not to the wicked nor to the impious nor to the unbelievers, but to the faithful and to the poor from the first man even unto the last."

the female and the male, and the soul and the spirit with love. The soul and spirit conceive a new soul which returns to the man.

### A.3. Summary of the Explication of the *Aurora*

This section summarizes the above explication of the *Aurora* to provide the basis of the description of the two major themes of Wisdom and redemption in chapter 3. The nature of Wisdom is identified throughout the text, but the redemption process is confined to the seven parables each of which describes the process from a different perspective. While the identity of Wisdom and the redemption process are often implicit, they are given in various ways in the parables. That is, to some degree the parables have a common pattern that is consistent regarding Wisdom and redemption. This section collates the common elements in a composite description of Wisdom and the man, and the redemption process in the *Aurora*.

In the following composite, the introductory chapters are indicated by (I), the parables are indicated by their number (1-7), a part of a parable that is enumerated in the text is indicated by a decimal (e.g., 4.1), and where significant interpretation is given from the writings of Aquinas this is indicated by (A). The introductory chapters mostly comprise information directly from the author with a few comments from Wisdom. Four of the parables start with either the man (1, 3), or feminine Wisdom or God (2, 7) talking in the first person, then the other optionally speaks (1, 7), and the remainder is comments from the author (1, 2, 3). Three of the parables (4, 5, 6) are entirely of comments from the author regarding theology or philosophy.

Wisdom is depicted as a personification of the essence of God who proceeds as a Trinity of persons (I, 4, 7, A). The Father is the highest principle, and Son and the Holy Spirit are related as opposites (A) who proceed and are participated respectively as spirit and soul of the human soul (4, A). Hence, God is perceived as opposites, also given by sun and moon (4, 5, 7). Wisdom seeks men (I, 5, 7), and the man of the *Aurora* seeks wisdom (1, 5, 7). Wisdom is paired with Prudence, and together they guide behaviour (Ix2).

The human soul is the form of the body, which is a mixture of the four elements of the world (4, 6, A). The four elements are principles of faculties of the human soul: fire corresponds with spirit which is the principle of the intellect; air is the principle of will which is the highest part of the appetitive soul; water is the principle of life or lower soul which includes the appetitive, sensitive and nutritive faculties; and earth is the principle of the body and the world (1, 4, 6, 7, A). The principles are both the form of the faculties and the cause of their development (4, A). Hence, Wisdom proceeds in the Son who is

participated by the natural light of the intellect or spirit (4); and in the Holy Spirit who is participated by the will or soul, and is a guide to both spirit and soul (4). Together, body, spirit and soul are a triad which participate the Trinity (1, 4, A).

Redemption is a process conducted by Wisdom who brings knowledge of God to a man (I, 5). Wisdom proceeds in the Holy Spirit and conducts a four-stage process that transforms the man through the four principles: from earth or body, to water or lower soul; from water to air or higher soul; from air to fire or intellect, and from fire back to the earthly body (4, 6). Whereas the participants of the *Aurora* speak in the future tense so that the *Aurora* is contemplative rather than active,<sup>337</sup> the following summary of the four stages simplifies the account of redemption by using the present tense.

The *first stage* (water from earth) is about the soul (water) acquiring evil or sin from the world (earth). The human or rational soul is corrupt because man acquired an intellectual faculty which provides reasoning (4, 4.1, A). Consequently, man can think for himself, and is no longer dependent on the original justice of God (4.2, A). That is, by the event of the Fall of the first parents, man is independent of God (A). This means that man is in a state of original sin which is called death (2, 6). Due to the privation of divine justice, the human soul becomes corrupted by interaction with the world (1, 7, A). Hence, Wisdom, as participated by the human soul, becomes blackened by original sin (1, 7). The man is aware that his soul, and hence his body, is corrupted (1, 3).

The *second stage* (air from water) is about cleansing the soul of evil ('the waters'), and raising the soul from the lower (water) to the higher (air). The human soul has an inclination to return to God (5): the man has natural virtues which are inclined to spiritual actualization and which are inspired by the Holy Spirit (1, 3). Wisdom calls to men to unite with her and acquire the knowledge of God which is called life (I, 1, 5, 7). The man responds to Wisdom proceeding in the Holy Spirit and asks to be freed from original sin (3, 7). The Holy Spirit by teleological Goodness (4, A), is a guide to the process of regeneration and perfection of the soul (3, 4). Wisdom proceeding in the Holy Spirit relates God to the man as father to son (1, 7). The Holy Spirit as participated by his soul prepares the man for reception of divine law (4.3, 7). The Holy Spirit uses fire to remove worldly imperfections from the body (4.4). The Holy Spirit removes worldly imperfections from the soul (3, 4, 4.5, 7). The Holy Spirit raises the soul in the body with fire (4.6, 6, 7).

---

<sup>337</sup> Jordan Aumann in Aquinas, *S.T.*, ed. Gilby, vol. 46, 86.

The *third stage* (fire from air) is about making the man spiritual, and uniting the soul (air) with the spirit (fire). The Holy Spirit inspires the body (earth) to become spiritual (4.7, 6, 7). Fire perfects the intellect which is likened to the philosopher's stone (I, 4.7, 7).

Wisdom by procession in the Son (i.e., Christ) or the spirit brings Truth (4) or understanding of God (1, 2, 5) to the intellect of the man. Truth is also called light (I, 2, 4), law (1), justice (2), and the first principles of the intellect (A). The intellect of the man is perfected (A) by perfecting understanding (i.e., intuition) of divine law regarding behaviour (I, 1, 3). The intellect of the man more perfectly participates the spirit (4.7, A), and the man is a spiritual being or angel like Wisdom (7). Hence, the man more perfectly participates the Son, so that the man has a relationship with God as son to father (1).

Wisdom by procession of the Holy Spirit unites the masculine spirit with the feminine soul of the man in a spiritual marriage (2, 7).

The *fourth stage* (earth from fire) is about generation of a new spiritual human soul (fire), and returning the new soul to the body (earth). The union of the spirit and the soul conceives a new spiritual rational soul (2, 7). The regenerated human soul is the new form of the body (2, 6) and provides knowledge of God that replaces that lost at the Fall (1). That is, the man is restored to God by renewing the spirit in the mind and in the rational soul (4, 5.13).

In summary, the *Aurora* describes Wisdom as a personification of the essence of God, and describes a process of redemption which reunites a man with God. Wisdom and redemption in the *Aurora* are based primarily on the doctrine of the Holy Trinity and the doctrine of the four elements. The above composite description of Wisdom is summarized in section 3.2, and the four-stage cycle of redemption is summarized in section 3.3. The composite description is also the basis of the evaluation of the above explication in section 3.4.

## Bibliography

Biblical quotes are from the Douay Version (DV), translated from the Vulgate (Douay 1609, Rheims 1592) with notes compiled by Bishop Challoner (London: Catholic Truth Society, 1955). The Vulgate was the version used at the time the *Aurora* was written, so that the Douay text is the same as biblical quotes given in translation in the *Aurora* and in Aquinas's *Summa Theologiae*.

Abt, Theodor. "The Great Vision of Muhammad ibn Umail." *Psychological Perspectives* 46, no. 1 (2003): 7-41.

Anton, John P. with George L. Kustas, eds. *Essays in Ancient Greek Philosophy*. Albany: State University of New York Press, 1972.

Aquinas, St. Thomas. *Aurora Consurgens*. See Thomas Aquinas.

———. "Commentary on Aristotle's *De Anima*." See Aristotle.

———. *Commentary on the Second Epistle to the Corinthians*. Translated by F. R. Archer. Unpublished.

———. *Commentary on Galatians*. Translated by F. R. Archer. Introduction by Richard T. A. Murphy. Albany, N. Y.: Magi Books, 1966.

———. *Commentary on Saint Paul's Epistle to the Ephesians*. Translation and Introduction by Matthew L. Lamb, O.C.S.O. Albany, N.Y.: Magi Books, 1966.

———. *Commentary by Saint Thomas Aquinas on the First Epistle to the Corinthians*. Translated by Fabian Larcher. Unpublished.

———. *The Compendium Theologiae*. Translated by Cyril Vollert, S.J. St. Louis & London: B. Herder Book Co., 1947.

———. *Disputed Questions on the Virtues (Quaestiones Disputatae de Virtutibus, Q.D.V.)* Edited by E. M. Atkins and Thomas Williams. Cambridge: Cambridge University Press, 2005.

———. *The Summa Theologica (S.T.)*. Translated by Fathers of the English Dominican Province. Chicago: William Benton, 1952.

———. *Summa Theologiae (S.T., ed. Gilby)*. Edited by Thomas Gilby. Cambridge: Blackfriars, 1964.

Aristotle. *De Anima in the Version of William of Moerbeke and the Commentary of St. Thomas Aquinas*. Translated by Kenelm Foster and Silvester Humphries with an Introduction by Ivo Thomas. London: Routledge and Kegan Paul, 1951.

———. *De Anima*. Translated by R. D. Hicks. Cambridge: Cambridge University Press, 1907.

———. *The Works of Aristotle*. Translated by W. D. Ross. Chicago: William Benton, 1952.

Augustine, St. *Augustine*. Chicago: William Benton, 1952.

———. *On the Trinity*. Edited by Rev. Marcus Dods. Edinburgh: T&T Clark, 1873.

*Aurora Consurgens*, Part I. See Thomas Aquinas.

"Aurora Consurgens," Part II. In *Artis Auriferae, quam chemiam vocant*, vol 2, 119-158. Basil: Conrad Waldkirch, 1610.

Bair, Deirdre. *Jung: A Biography*. USA and Great Britain: Little Brown, 2004.

Bar, Eugen. "Archetypes and Ideas: Jung and Kant." *Philosophy Today* 20 (1976): 114-123.

Begg, Ean. *The Cult of the Black Virgin*. London: Arkana, 1985.

- Bennet, E. A. *What Jung Really Said*. New York: Schocken Books, 1967.
- Bettenson, Henry, ed. *Documents of the Christian Church*. 2<sup>nd</sup> ed. London: Oxford University Press, 1963.
- Boland, Vivian, OP. *Ideas in God according to Saint Thomas Aquinas: Sources and Synthesis*. Leiden: E.J. Brill, 1996.
- Bonner, Gerald. *God's Decree and Man's Destiny: Studies on the Thought of Augustine of Hippo*. London: Variorum Reprints, 1987.
- Bromiley, Geoffrey W., ed. *The International Standard Bible Encyclopedia*. 4 vols. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1998.
- Bulfinch, Thomas. *Bulfinch's Greek and Roman Mythology*. Mineola, New York: Dover Publications, Inc., 2000.
- Burnaby, John, ed. *Augustine: Later Works*. Philadelphia: Westminster Press, 1955.
- Carotenuto, Aldo. *Kant's Dove: The History of Transference in Psychoanalysis*. Translated by Joan Tambureno. Wilmette, Illinois: Chiron Publications, 1991.
- Copenhaver, Brian P., trans. *Hermetica: The Greek "Corpus Hermeticum" and the Latin "Asclepius" in a new English translation with notes and introduction*. Cambridge: Cambridge University Press: 1992.
- Craig, Edward. *Routledge Encyclopedia of Philosophy*. Routledge: London and New York, 1988.
- Cross, F. L. and E. A. Livingstone, eds. *The Oxford Dictionary of the Christian Church* (O.D.C.C.). 3<sup>rd</sup> ed. revised. London: Oxford University Press, 2005.
- Davis, Tenny L. "The Problem of the Origins of Alchemy." *The Scientific Monthly* 43, no. 6 (December, 1936): 551-558.
- Davis, Tenny L. and Lu-Ch'iang Wu. "Chinese Alchemy." *The Scientific Monthly* 31, no. 3 (September, 1930): 225-235.
- de Givry, Grillot. *Witchcraft, Magic and Alchemy*. Translated by J. Courtenay Locke. New York: Dover Publications, 1971
- Dubs, Homer H. "The Beginnings of Alchemy." *Isis* 38, nos. 1 & 2 (November, 1947): 62-86.
- Dunn, James D. G. and John W. Rogerson, eds. *Eerdmans Commentary on the Bible*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2003.
- Edinger, Edward F. *Ego and Archetype: Individuation and the Religious Function of the Psyche*. Boston & London: Shambhala Publications, 1992.
- Eliade, Mircea. *The Encyclopedia of Religion*. New York: Macmillian Publishing Company, 1987.
- Field, G. C. *The Philosophy of Plato*. London: Oxford University Press, 1949.
- Flannery, Austin, ed. *Vatican Council II: The Conciliar and Post Conciliar Documents*. 1988 Revised Edition. Republic of Ireland: Dominican Publications, 1987.
- Foote, Paul D. "The Alchemist." *The Scientific Monthly* 19, no. 3 (September, 1924): 239-262.
- Foulkes, Francis. *Ephesians*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1989.
- Franz, Marie-Louise von. *Alchemy: An Introduction to the Symbolism and the Psychology*. Toronto: Inner City Books, 1980.
- . *Aurora Consurgens: Commentary*. See Thomas Aquinas.
- Freud, Sigmund. *Beyond the Pleasure Principle*. Translated by C. J. M. Hubback. London: Hogarth Press, 1922.

- . *The Future of an Illusion*. Translated and Edited by James Strachey. New York: W. W. Norton & Company, 1961.
- Freud, Sigmund and C. G. Jung. *The Freud / Jung Letters*. Edited by William McGuire. Princeton: Princeton University Press, 1974.
- Galin, D. "Implications for Psychiatry of Left and Right Cerebral Specialization." *Archives of General Psychiatry* 32 (1974): 572-583.
- Gaskell, G. A. *Dictionary of All Scriptures and Myths*. New York: Avenel, 1981.
- Gilson, Etienne. *Reason and Revelation in the Middle Ages*. New York: Charles Scribner's Sons, 1946.
- Glick, Thomas, Steven J. Livesey, and Faith Wallis, eds. *Medieval Science, Technology, and Medicine: An Encyclopedia*. New York and London: Routledge, 2005.
- Hardon, John A. *The Catholic Catechism*. London and Dublin: Geoffrey Chapman, 1975.
- Haskins, Charles H. "A List of Text-Books from the Close of the Twelfth Century." *Harvard Studies in Classical Philology* 20 (1909): 75-94.
- Hastings, Adrian, ed. *The Oxford Companion to Christian Thought*. Oxford: Oxford University Press, 2000.
- Henry, James P. "Religious Experience, Archetypes, and the Neurophysiology of Emotions." *Zygon* 21, no. 1 (March 1986): 47-74.
- Hershibell, Jackson P. "Democritus and the Beginnings of Greek Alchemy." *Ambix* 34, part 1 (March, 1987).
- Holmyard, E. J. *Alchemy*. Harmondsworth, England: Penguin Books, 1957.
- Honderich, Ted, ed. *The Oxford Companion to Philosophy*. Oxford: Oxford University Press, 1995.
- Hopkins, Arthur John. "A Modern Theory of Alchemy." *Isis* 7, no. 1 (1925): 58-76.
- . "A Study of the Kerotakis Process as Given by Zosimus and Later Alchemical Writers." *Isis* 29, no. 2 (November, 1938): 326-354.
- Huskinson, Lucy. *Neitzsche and Jung: The Whole Self in the Union of Opposites*. Hove, New York: Brunner-Routledge, 2004.
- Ibn Umail, Muhammad (Senior). *Kitab Hall ar-Rumuz (Book of the Explanation of the Symbols)*. Edited by Theodor Abt, Wilferd Madelung and Thomas Hofmeier. Translated by Salwa Fuad and Theodor Abt. Zurich: Living Human Heritage Publications, 2003.
- Inglis, John, ed. *Thomas Aquinas*. Aldershot, England: Ashgate Publishing Limited, 2006.
- Jacobi, Jolande. *Complex / Archetype / Symbol*. Translated by Ralph Manheim. New York: Bollingen Foundation, 1959.
- . *The Psychology of C. G. Jung*, 7<sup>th</sup> ed. London: Routledge and Kegan Paul, 1968.
- Jarrett, James. "The Logic of Psychological Opposition: Or How Opposite is Opposite?" *Journal of Analytical Psychology* 24 (1979): 318-325.
- Jenkins, John I. *Knowledge and Faith in Thomas Aquinas*. Cambridge, Cambridge University Press, 1997.
- John of the Cross, St. *Spiritual Canticle*. 3<sup>rd</sup> ed. Translated and edited with an introduction by E. Allison Peers. New York: Image Books, 1961.
- Johnson, Obed Simon. *A Study of Chinese Alchemy*. USA: Martino Publishing, 2004 (Originally published 1928).



- Jung, C. G. *Collected Works (C.W.)*. Edited by Sir Herbert Read, Michael Fordham and Gerhard Adler. 20 vols. London: Routledge and Kegan Paul, 1953-1960.
- . *Analytical Psychology: Notes of the Seminar Given in 1925 by C. G. Jung*. Princeton, New Jersey: Princeton University Press, 1989.
- . *Liber Novus: The "Red Book" of C. G. Jung*. Edited by Sonu Shamdasani. London and New York: W. W. Norton & Company, 2009.
- . *Memories, Dreams, Reflections*. Recorded and edited by Aniela Jaffe. Translated from the German by Richard and Clara Winston. London: Collins and Routledge & Kegan Paul, 1963.
- Kast, Verena, Ingrid Riedel, and Robert Hinshaw. "Obituary: Marie-Louise von Franz." *Journal of Analytical Psychology* 43 (1998): 409-411.
- Kelly, Douglas. *The Conspiracy of Allusion: Description, Rewriting, and Authorship from Macrobius to Medieval Romance*. Leiden, The Netherlands: Brill, 1999.
- Kerenyi, Carl. *The Gods of the Greeks*. London: Thames and Hudson, 1951.
- Kerr, Fergus. *After Aquinas: Versions of Thomism*. Oxford: Blackwell Publishing, 2002.
- Kretzmann, Norman and Eleonore Stump eds. *The Cambridge Companion to Aquinas*. Cambridge: Cambridge University Press, 1993.
- Lammers, Ann Conrad. *In God's Shadow: The Collaboration of Victor White and C. G. Jung*. New York, N.J.: Paulist Press, 1994.
- Lammers, Ann Conrad and Adrian Cunningham, eds. *The Jung-White Letters*. Consulting Editor Murray Stein. London and New York: Routledge, 2007.
- Larkin, Vincent R. "Saint Thomas Aquinas: 'On the Combining of the Elements'." *Isis* 51, no. 1 (1960): 67-72.
- MacLennan, Bruce J. "Evolutionary Jungian Psychology." *Psychological Perspectives* 49, no. 1 (2006): 9-28.
- Main, Roderick. *Jung on Synchronicity and the Paranormal*. Princeton, New Jersey: Princeton University Press, 1997.
- Marmion, Dom Columba, O.S.B. *Sponsa Verbi: The Virgin Consecrated to Christ*. Translated from the French by Dom Francis Izard, O.S.B. Glasgow: Sands & Co., 1925.
- Martels, Z. R. W. M. von, ed. *Alchemy Revisited. Proceedings of the International Conference on the History of Alchemy at the University of Groningen, 17 – 19 April 1989*. Leiden, New York, Kobenhavn, Koln: E. J. Brill, 1990.
- Marthaler, Berard L. *New Catholic Encyclopedia*. 2<sup>nd</sup> ed. Detroit: Gale, 2003.
- Matter, E. Ann. *The Voice of My Beloved: The Song of Songs in Western Medieval Christianity*. Philadelphia: University of Pennsylvania Press, 1990.
- Meeks, Wayne A. "The Image of the Androgyne: Some Uses of a Symbol in Earliest Christianity." *History of Religions* 13, no. 3 (February, 1974): 165-208.
- Metzger, Bruce M. and Michael D. Coogan, eds. *The Oxford Companion to the Bible*. New York: Oxford University Press, 1993.
- Nagy, Marilyn. *Philosophical Issues in the Psychology of C. G. Jung*. New York: State University of New York Press, 1991.
- Neumann, Erich. "The Significance of the Genetic Aspect for Analytical Psychology." *Journal of Analytical Psychology* 4, 2 (1959): 125-137.

- New Advent. 2<sup>nd</sup> ed. CD-ROM. Pennsauken, USA: Disc Makers, 2007.
- Pagels, Elaine. *Beyond Belief: The Secret Gospel of Thomas*. New York: Vintage Books, 2004.
- . *The Gnostic Gospels*. New York: Vintage Books, 1989.
- Papapopoulos, Renos K., ed. *The Handbook of Jungian Psychology*. London and New York: Routledge, 2006.
- Partington, J. R. "Albertus Magnus on Alchemy" *Ambix* (London) 1, no. 1 (May 1937): 3-20.
- Pasnau, Robert. *Thomas Aquinas on Human Nature*. Cambridge: Cambridge University Press, 2002.
- Peers, E. Alison. *The Mystics of Spain*. Mineola, New York: Dover Publications, 2002.
- . *Spirit of Flame: A Study of St. John of the Cross*. Wilton, Connecticut: Morehouse-Barlow, 1946.
- Pius XII. *Encyclical Letter "Ad Caeli Reginam" 1954*. London: Catholic Truth Society.
- Placher, William, C. *A History of Christian Theology: An Introduction*. USA: The Westminster Press, 1983.
- Plato. *The Dialogues of Plato*. Translated by Benjamin Jowett. Chicago: William Benton, 1952.
- Popper, Karl R. and John C. Eccles. *The Self and Its Brain: An Argument for Interactionism*. London: Routledge & Kegan Paul, 1983.
- Read, John. "Alchemy and Alchemists." *Folklore* 44, no. 3 (September, 1933): 251-278.
- Reber, Arthur S. *The Penguin Dictionary of Psychology*. Harmondsworth, England: Penguin Books, 1985.
- Roberts, J. M. *The Hutchinson History of the World*. Auckland, New Zealand: Hutchinson Publishing, 1976.
- Robertson, Robin. "A Unitary World: The Place of the Brain in Jung's Psychoid Reality." *Psychological Perspectives* 45, no. 1 (2003): 36 – 59.
- Robinson, James M., ed. *The Nag Hammadi Library in English*. 4<sup>th</sup> ed. Translated and introduced by the Coptic Gnostic Library Project, California. New York: E. J. Brill, 1996.
- "Rosarium Philosophorum." In *Artis Auriferae, quam chemiam vocant*, vol 2, 133-252. Basil: Conrad Waldkirch, 1610.
- Ross, Virginia. "The Transcendent Function of the Bilateral Brain." *Zygon* 21, no. 2 (June 1986): 233-247.
- Ross, Sir W. David. *Aristotle*. 11 New Fetter Lane, London: Methuen, 1949.
- . *Plato's Theory of Ideas*. Westport: Greenwood Press, 1976.
- Rossi, Ernest Lawrence. "The Cerebral Hemispheres in Analytical Psychology." *Journal of Analytical Psychology* 22 (1977): 32-51.
- Rutte, Joseph W. "The Jung-White Friendship: The Untold Story." *Psychological Perspectives* 52, no. 3 (2009): 292-314.
- Samuels, Andrew. *Jung and the Post-Jungians*. London and New York: Routledge, 1985.
- Samuels, Andrew, Bani Shorter, and Fred Plaut. *A Critical Dictionary of Jungian Analysis*. London and New York: Routledge & Kegan Paul, 1986.
- Santas, Gerasimos. *Plato and Freud: Two Theories of Love*. England: Basil Blackwell, 1988.
- Seligman, Paul. Review: "Marie-Louise von Franz (Ed., with commentary). Translated by R. F. C. Hull and A. S. B. Glover. *Aurora Consurgens*, A document attributed to Thomas Aquinas on the problem of opposites in alchemy. London, Routledge and Kegan Paul, 1966." Edited by Mary Williams. *Journal of Analytical Psychology* 13 (January, 1968): 77-79.

- Senior (see also ibn Umail). *De Chemia*. Strassburg: Publisher not identified, c. 1560. Also in J. J. Manget. *Bibliotheca Chemica Curiosa*, Vol. II, xvii, 216-235. Geneva, 1702 / 1749.
- Shamdasani, Sonu. *Jung and the Making of Modern Psychology: The Dream of a Science*. Cambridge, United Kingdom: Cambridge University Press, 2003.
- Sheppard, H. J. "Alchemy, Origin or Origins?" *Ambix* 17, no. 2 (July, 1970): 69-84.
- Silberer, Herbert. *Hidden Symbolism of Alchemy and the Occult Arts*. Translated by Smith Ely Jelliffe. New York: Dover Publications, 1971. Originally published as *Probleme der Mystik und ihrer Symbolik*, Vienna and Leipzig, 1914.
- Singer, June. *Androgyny: The Opposites Within*. York Beach, Maine: Nicolas-Hayes, 2000.
- Smart, Ninian. *World Philosophies*. London and New York: Routledge, 1999.
- Smith, George D. *The Teaching of the Catholic Church: A Summary of Catholic Doctrine*. London: Burns Oates & Washbourne, 1952.
- Stapleton, H. E. and M. Hidayat Husain. "Muhammad bin Umail: His Date, Writings, and Place in Alchemical History." *Memoirs of the Asiatic Society of Bengal* (Calcutta) 12, no. 1 (1933): 117-43.
- Stein, Murray. *Jung's Map of the Soul: An Introduction*. Chicago and La Salle, Illinois: Open Court, 1998.
- Stevens, Anthony. *Archetypes: A Natural History of the Self*. New York: Quill, 1983.
- Stillman, John Maxson. "Petrus Bonus and Supposed Chemical Forgeries." *The Scientific Monthly* 17, no. 4 (Oct., 1923): 318-325.
- Stowers, Stanley K. *A Rereading of Romans; Justice, Jews, and Gentiles*. New Haven: Yale University Press, 1994.
- Stump, Eleonore. *Aquinas*. London: Routledge, 2003.
- Taylor, Sherwood F. *The Alchemists: Founders of Modern Chemistry*. London: William Heinemann, 1951.
- Teresa of Avila, St. *Interior Castle*. Translated and edited by E. Allison Peers. New York: Image Books, 1961.
- Thomas Aquinas, St. *Aurora Consurgens*. Edited with a commentary by Marie-Louise von Franz. Translated by R. F. C. Hull and A. S. B. Glover. London: Routledge & Kegan Paul, 1966.
- Thorndike, Lynn. *History of Magic and Experimental Science*. 5 vols. New York: MacMillan and Columbia University Press, 1929-58.
- Waite, Arthur Edward. *Alchemists Through the Ages*. Introduction by Paul M. Allen. New York: Rudolf Steiner Publications, 1970.
- , trans. *The Hermetic Museum*. York Beach, Maine: Samuel Weiser, 1990. First published in English in two volumes, London, 1893 (Reprinted, 1953). Originally published in German, Frankfurt, 1678.
- , trans. *The Turba Philosophorum*. London: George Redway, 1896.
- Wawrykow, Joseph P. *Thomas Aquinas*. Louisville, Kentucky: Westminster John Knox Press, 2005.
- Weldon, Clodagh. *Fr. Victor White, O.P.: The Story of Jung's 'White Raven'*. Chicago: University of Scranton Press, 2007.
- White, Victor. *The Frontiers of Theology and Psychology*. Guild Lecture No. 19. London: The Guild of Pastoral Psychology, 1942.
- . *God the Unknown*. London: The Harvill Press, 1956.

- . “Kinds of Opposites.” In *Studien zur Analytischen Psychologie C.G. Jungs*. Zurich: Rasher-Verlag, 1955.
- . “St. Thomas Aquinas and Jung’s Psychology.” *Blackfriars* 25 (June, 1944): 209-219.
- . “Thomism and ‘Affective Knowledge’.” *Blackfriars*. Part I, vol. 24 (January, 1943): 8-16; Part II, vol. 24 (April, 1943): 126-131; Part III, vol. 25 (September, 1944): 321-328.
- Wilhelm, Richard, Translation and Explanation. *The Secret of the Golden Flower: A Chinese Book of Life*. Foreword and Commentary by C. G. Jung. Translated from the German by Cary F. Baynes. London: Routledge and Kegan Paul, 1962.
- Winston, David. “The Book of Wisdom’s Theory of Cosmogony.” *History of Religions* 11, no. 2 (Nov., 1971): 185-202.